

THINGS
Worth thinking on ;
OR,
HELPS to PIETY.
BEING

Remains of some Meditations, Experiences, and Sentences, &c. never published till now ; and now are as an addition to them which were formerly made publick.

Together with a Sermon Entituled
The BEAUTY of
HOLINES.

By RALPH VENNING, M.A.
Heretofore Lecturer in Southwark.

Prov. 23. 11. *A word fully spoken is like Apples of Gold in Pictures of Silver ; i.e. both inviting and taking, being lovely and desirous, because pleasant and profitable.*

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A N
EPISTLE
To the
READER.

Good Reader.

I*t is grown so much a Fashion, and judged so much a Civility, to salute thee with an Epistle, that to avoyd the imputation of either sullenness or singularity; that the Book may not be altogether unmodish, and out of fashion; that I may prevent thy wondering*

A 2 dering

The Epistle.

dering at my appearing in Print ;
I am willing to keep up the Custome
and to make an address to thee.

If thou strange what I mean to
publish more things of this nature,
having Printed so many already, &
tantum non almost promised to add
no more, but rather things of another
nature ; I will intreat thee to ex-
cuse me, if I give thee not all the
Reasons I have for this my being
seemingly to blame. I will not re-
peat what I have said for my self in
the former Epistles to the First and
Second Part of my Milk & Honey ;
nor will I only say, 'Tis better to
do a little, than just nothing ; or that
He who cannot do what he would,
must do what he can or may : But
this I will confess , That having
been

The Epistle.

been many times told and perswaded to believe, that the former pieces have been welcome, and done some good, as may in part be evinced from the several Impressions of them, I was willing to hope the like success for these; and the more, for that to most of the Sentences I have added Scriptures to make them the more clear and forcible, which is an advantage the others had not. I could say more, and other things, but I think it needless.

I must acknowledg that I do not make an Entertainment for, nor do I intend to treat the Professors of Gallantry and Wit; and therefore I do not present either a Romance or a Play-Book, but some little plain hints and helps for them that have

The Epistle.

a mind to be seriously good, that they may learn (which is difficult, though not impossible) to employ their thoughts and to do well, and so acquit themselves, not only as Professors, but as them that are possesst of, and live in the practice of piety. 'Tis but a little Book, which will not require much time or money to be spent about it, and may serve for more and better uses, than a meer diversion when thou hast a little leasure and a mind to be alone, whether at home or abroad, if thou do peruse it. If to be short will please thee, here's brevity; if change will please, here's variety; if profit (omne tulit punctum qui miscuit utile dulci) will please, I dare say it shall be thy fault, if thou be
not.

The Epistle.

not the better for't : For it hath so direct a tendency, and is so applicable to promote Religion, that thou canst not chuse but gain and profit by it, if thou be but conscientious (as I suppose thee to be); and the rather, it being so adapted to take the Memory, that it cannot but be almost as grateful and pleasing as a piece of Poetry.

As to the other part of mine half-Promise of publishing some Sermons or Treatises ; this also I shall endeavour to do : For the present I send thee a Token herewith, viz. one Sermon of the Beauty of Holiness, as a Pledge and Earnest of my intention to make good my Promise, if God please. I shall say no more, but only beseech thee to exercise thy
self

The Epistle.

self unto, yeain Godliness, and not to trifle away thy precious Time, and sin away thy precious Soul. If this contribute any thing to thy Times Redemption, or Souls Salvation (as I pray and hope that it may and will) Give God the Glory, and pray for me, That while I live, I may to the utmost serve the Will of God in my Generation : Which is the great desire of him, who is a lover of all men, and would be glad, as he hath opportunity, to do good to all, but especially to the Household of Faith, as the Exhortation is, Gal. 6. 10.

R. V.

THINGS



THINGS
Worth thinking on ;
O R,
HELPS to PIETY.

I. Century.

1. **H**oly things are too good,
and sinful things are too
bad, to be laught at : for
all that's holy requires
Reverence, and all sin (if it be our
own) calls for our Repentance ; and
if but other mens, it calls for our Sor-
row, *Psal.* 119. 136. *Phil.* 3. 18, 19.
So that we must not play with sacred,
nor sport with sinful things, *Eph.* 5.
3, 4.

2 'Tis a poor thing, and 'twill afford but cold comfort, to have Religion enough to save, and (it may be) to advance our Credits ; yet not enough to save our Souls : to have a name to live, and yet be dead, *Rev.*

3. 2.

3 The true Religion will never save that man who is not true, but false, whether in or to that Religion. 'Tis not enough to be Orthodox, if we be not honest ; nor to hold the Truth, if we hold it in unrighteousness. Hypocrisie or Apostacy will ruine Protestants, as Infidelity doth ruine *Turks*, *Rom.* 1. 18. *Heb.* 10. 38, 39.

4 Alas ! How prone are some to think of, and wish to do that evill, which they dare not, and (it may be) cannot do : so that they are sinners in heart and affection, though not in act and conversation, *Math.* 5. 28.

5 Whosoever loves and makes or tells a lye, witnesseth this to be a truth, *viz.* that he fears not God, but is afraid of man, *Rev.* 21. 8. with 22. 15.

6 Rea-

6 Reason cannot shew it self more reasonable, than to leave reasoning about matters which are above Reason, *Rom.* 9. 19, 20. and *Wisd.* 12. 12.

7 He that lets the Sun go down upon his wrath, and goes angry to bed, is like to have the Devil for his bed-fellow, *Eph.* 4. 26, 27.

8 Troubles in the flesh (though sanctified) are troubles, *Heb.* 12. 11. even sweet Bryar and holy Thistle have their Prickles.

9 Prosperity was one of the blessings of the Old Testament, and Affliction is one of the blessings of the New, *Mark* 10. 30.

10 They who serve God as God would not be served, and glorifie him not as God, may and will be rewarded as they would not be rewarded, *Rom.* 1. 21, — 24. *Isa.* 29. 13, 14.

11 A meek and quiet behaviour may commend us in the sight of men, but a meek and quiet spirit will commend us in the sight of God, *1 Pet.*

3. 4.

B 2

12 As

12 As we should wish men, and exhort them to be more moral than they are, so we should wish that they were, and endeavour that they may be more than moral: for though a moral man may seem too good to go to Hell, yet if not godly (which is by being in Christ Jesus) he will not be found good enough to go to Heaven, *Acts* 26. 28, 29. *Mark* 10. 21. and 12. 3, 4.

13 A Christian should not be secure, when he is safe, nor afraid when he is in danger ; but distrust himself, and trust in God alwayes, *Prov.* 3. 5, 6.

14 Though a man may be hated, wronged, plundered and persecuted, yet he is never undone, if he be not damned, *Math.* 10. 28.

15 'Tis worse for a man to be like a Beast, than if he had been a Beast, (as to be lascivious like a Goat, than to be a Goat) for what's natural and innocent in the Beast, is sinful in the Man : Oh, but how much worse is it, when Man is worse than a Beast ! *Isa.*

1. 3.

16 Of all Fools, a Fool in honour looks most unlike a man, for he is like the Beast that perisheth, *Psal.* 49. 20.

17. An open hand is the Emblem and Argument of a soft and tender heart, as a shut or close-fisted hand is the Emblem and Argument of an hard, *i. e.* an uncharitable and covetous heart, *Deut.* 15. 7.

18 They are the forest punishments, that are made of sins, as an hardned heart, which is the punishment of an hard heart, as 'twas in *Pharaoh*: and being given up, which is the punishment of them who give themselves up to sin, *Rom.* 1. 24, 26, 28. *Eph.* 4. 18, 19.

19 The hearts of men are so out of frame, that mending will not serve the turn; they must be new made, or they will never be good, *Ezek.* 36. 26.

20 The sins of those who are ours, may quickly be our sins; for where the Relation is nearer, the Contagion is quicker, and the Infection stronger. As *Deut* 13. 6. *Exod.* 34. 15, 16.

21 To meet with that evil we look not for, will be as troublesome, as to miss that good we did look for : to go to Hell, which few men, as not to go to Heaven, which most men think they shall, *Jer.* 14. 19. *Math.* 24. 50.

22 No man errs more than he that saith he cannot erre ; as no man lyes more, than he that saith he never lyed. If we say we have no sin, we deceive (and yet confute) our selves, for we sin in saying so, *1 John* 1. 8. and do not only lye our selves, but make God a Lyar, who is the Truth, and cannot lye, *1 John* 1. 10. So that they who pretend to infallibility and perfection, are (in not being so) a contradiction to God and themselves.

23 They should hear the prayers of the poor, who would have God hear theirs, *Psal.* 41. 1, 2. And as they should give to others, who would have God give to them ; so they should forgive others, as they would God should forgive them, *Math.* 18. 21, — 35. *Math.* 6. 14, 15.

24 Dead Trading on Earth calls on men to Trade for life in Heaven; and of all Trades or Merchandise, none like that of godliness, if well followed, for 'tis not only great gain at present, but for Eternity, *1 Tim.* 4. 7, 8. & 6. 6.

25 They who act against their light and Conscience, are like to lose their Light, and make shipwrack of their Conscience, *1 Tim.* 1. 19. and *Rom.* 1. 21. *John* 9. 39.

26 'Tis best to depend on him, who is absolutely independent, *i. e.* God, *1 Tim.* 6. 17.

27 None but holy ones shall see the Holy One; so God is called, *and without holiness none shall see God*, *Heb.* 12. 14.

28 An hypocrite is one of the worst of sinners, and will have one of the worst of punishments. Fained sanctity is double iniquity; and he like the First-born and Eldest Son of the Devil will have (as it seems) a double portion in Hell, *Mat.* 24. 51. not only Hell, but the Damnation of Hell, *Mat.* 23.

29 Be not envious ; for 'tis not only one of the worst Diseases of the Eye, an evil eye, but 'tis to be like the Devil, who is the evil one, and the envious one : So that thou wilt be alwayes troubled with sore eyes, even with the sore and torment of the Devil ; and with such eyes thou canst never look upon God, nor look up to God, *Psal. 37. Psal. 73.*

30 *Solitariness* (and living alone out of society) is a sly enemy, for it most separates a man, not only from receiving, but doing good, which is one of the great ends of a mans coming into the World, *Ecccl. 4. 9, --- 12.* Beside, the mind of man best knows its good or evil by practise ; Speculation is least acquainted with it : and avoyding of company doth but make the passions more violent, when they meet with fit Subjects.

30 A mans happiness or misery is not so much from his condition as from his mind. Some men have a Fortune sufficient to give content, but are not
con-

content with a sufficient fortune, *Job* 20. 22. *Eccles.* 5. 10. and there are others, who though they have but little, yet want nothing, having learned in all estates to be content, *Luke* 22. 35. *Phil.* 4. 11.

31 All is but Lip-wisdome that wants experience, and 'tis but Knowledge falsely so called: What is't to have religion in our books or heads, or tongues, if not in our hearts? 'tis nothing but a form of Knowledge, *Rom.* 2. 20. which reacheth no further than a forme of godliness: The excellency of the knowledge of Christ, is to know him in union, communion, and conformity, *Phil.* 3. 8, 9, 10.

32 The God of Nature never teacheth unnaturalness; nor doth the God of Order teach or allow confusion, *1 Cor.* 14. 33.

33 Astrological predictions are either vain or infallible; if that, they are not to be respected; if this, they are not to be prevented; and therefore on both accounts are not to be heeded.

Wisdome

Wisdom and Vertue are the best Prophets to be consulted and followed, *Isa.* 8. 19, 20. *Isa.* 46. 13, 14, 15. *Eccles.* 11. 4.

34 We are beholden to God, not only for supplying our wants, but for chastising our wantonness, *Psal.* 89. 31, 32. His rod is the rod of the Covenant, *Ezek.* 20. 37. and his rebukes are from his love, *Rev.* 3. 19. 'tis in very faithfulness that he doth afflict us, *Psal.* 119. 75. and we may therefore take evil at his hand as well as good, *Job* 2. 10. and bless him for taking as well as giving, as *Job* 1. 21. and say with *David* 'tis good to be afflicted, *Psal.* 119. 71. for it comes from a good root, his love; and the fruit is good too, seeing it is for the taking away of sin, *Isa.* 27. 9. and to make us partakers of his holiness, *Heb.* 12. 10. So that however severely God seem to deal with us, we have cause to thank him, *1 Thes.* 5. 18.

35 With contentment no estate, without it any estate is miserable, *Phil.* 4. 11. *Eccles.* 5. 12. 36 Woes

36 Woes make the shortest time seem long; and joys make the longest time seem short: oh, Eternity, Eternity is that which makes woes woes, and joys joys indeed! *Mat. 25. 46.*

37 'Tis greater honour for any to be Gods servants, than 'tis that a great many, and many great men are at their service. When *David* would have built the Temple, saith God to the Prophet, Go tell *my servant David*, 2 *Sam. 7. 5.* but when *David* had sinned in the matter of *Uriah*, 'tis only said, *the Lord sent Nathan unto David*, 2 *Sam. 12. 1.* the Title of honour *my servant* is left out. Our honour dies when we live in and unto sin: God will not honour them with the Name of *his servants*, who dishonour him by serving their own lusts, *Rom. 6. 16,*
-- 20.

38 'Tis clear and evident, that it cost the Apostles as much (if not more) pains to preserve them in the truth, whom they had converted, than it did to convert them at first; as by
their

their Epistles is apparent : and it is in it self as great an instance of the power of God , *Psal.* 110. 3. compared with *1 Pet.* 1. 5. As wicked men need conversion, so converted ones need strengthening, *Luke* 22. 32. and to be exhorted not to be high minded, but to fear, *Rom.* 11. 20. and to take heed lest they fall , *1 Cor.* 10. 12.

39 'Twas *Sauls* sad complaint ,
1 Sam. 28. 15. *I am sorely distressed,*
for the Philistines make war against
me , and God is departed from me : So
dolefully (and more) will sinners one
day cry out , sickness, sin, death and
devils are upon me , and God hath
forsaken me , and I know not what to
do. Oh forsake not God by sinning,
lest God forsake you for sinning a-
gainst him, and his wrath come upon
you, *Eph.* 5. 6.

40 When God saw all that he had
done to be very good , he entred into
rest , *Gen.* 2. 2. so when we can see
what we have done to be good and
well done , we may enter into the rest
of

of a good Conscience here, *2 Cor. 1. 12.* and shall enter into the Rest, the Sabbatisme of glory hereafter, *Heb. 4. 9, 10.* Let us labour therefore to enter into that rest, and labour so, that rest may be the end of our labour, *Heb. 4. 11. Rev. 14. 13.*

41 Next to impenitency take heed of late repentance: for though true repentance is never too late, yet late repentance is seldome true; and if true (as it may be) yet it must needs be very uncomfortable, because a man hath sin'd as long as he could, and cannot live longer to give proof of his repentance, *Prov. 27. 1.*

42 Some mens repentance is very near as crazed and faulty, as their sin; they repent of sin but sinfully: for their very repentance needs repenting of, as is implied, *2 Cor. 7. 10.* seeing it flows but from a worldly sorrow: they would make us believe they feel great remorse, and are inwardly much displeased with sin, but as to amendment they shew us none. As for that
Repent.

Repentance of old age, it's for the most part but accidental, for they leave not sin, but sin leaves them: and a sick-bed Repentance is (too often) like *the man, i. e. sickly*: and the recovery of the man to life, hath many times proved his Repentance dead, because he hath not walkt in newness of life, but returned like the dog to his vomit, &c. *2 Pet. 2. 32.*

43 If the form of Godliness without the power cannot go to heaven, surely the power of ungodliness must needs go to hell, *2 Tim. 3. 5. Rom. 1. 18.*

44 There is but one way to heaven, *Joh. 14. 6. Acts 4. 12.* but there are many ways to hell, as many as there are sins; and 'tis all one to the Devil, so we go to hell, whether we go in the common road of Profaneness, or in the (seemingly) pleasant walks of hypocrisie, *Matth. 24. 51. with Luke 12. 46.*

45 He that would have his affliction short, or have ease under it, should
quickly

quickly and quietly submit to God : for when we subscribe to his wisdom and submit to his will , 'tis as if , and as much , and *better* than if we had had our own wills , *Psal.* 39. 9.

46 Self-penance is will-worship, and meer *Epicurisme* , where pain is pleasant ; for as long as people impose it on themselves , *they do not deny their own will , but fullfil it* , and while they beat down the body , they do but puffed up the flesh , *Col.* 2. 20, -- 23.

47 A seared conscience , an hardened heart , a being given up , is a kind of fore-runner and earnest of , yea *as it were* a sealing up of men to damnation ; for whereas the damned are in hell , hell is in these : and would any think madness or the dead Palsie to be best , because such men feel nothing , having lost their senses by their *disease* , which is a greater punishment than any other , it being that of loss , *Rom.* 1. 28. *Eph.* 4. 18, 19. *2 Thess.* 2. 11, 12. *1 Tim.* 4. 1, 2.

48 There is a necessity of disproportion and disparity between men and men; for were all persons equal the world could not consist; *Superiority and Inferiority are the Pillars thereof*; and therefore, we are so often called upon to obey them that are over us, and that not for wrath sake, but for conscience, *Rom. 13. 5.*

49 Man seems to be one of the weakest parts of the Creation, for there's scarcely a creature, by which he hath not been conquered: A fly, the kernel of a grape, &c. hath overcome Conquerours: Mice, Lice, &c. were too hard for the *Ægyptians*. We need therefore pray as *David*, *Psal. 39. 4.* and with *Moses*, *Psal. 90. 12.* and to think of what is said *James 4. 14.* for though we know that there is but one way of coming into the world, yet none knows how many ways there are of going out.

50 'Tis a known Maxime, *that a Negative makes nothing known*; for we know things by discovering not what

what they are not, but what they are :
and therefore to give only negative
Characters of Christians, is not to de-
scribe them, nor can they only make
them known to themselves or others :
Hence throughout the Scripture, the
Negative and the Affirmative are for
the most part joyn'd together, *Rom.*
12. 2. 1 Pet. 1. 14, 15. Eph. 4. 17,
--- 25.

51 God in Scripture compares his
Church to an *Espos'd Wife*, and
himself to an Husband, yea to a *Jeal-*
ous Husband; how careful then must
they be, who are married to such an
husband, to abstain not only from all
pollution, but from all suspicion of
sin! *2 Cor. 11. 2, 3.*

52 There is a natural over-charita-
ble affection in most men to their own
ways, *Prov. 16. 2. and 21. 2.* and
(which yet seems strange) the worse
they are, the more men are inclin'd to
favour them; but the reason is, be-
cause *the worse they are, the more they*
are their own: for mens sins are not so

much from the Devil as from themselves , and though he may tempt, yet 'tis they that sin , *James* 1. 14.

53 He that by Grace is as good as the best, was by Nature as bad as the worst , *Eph.* 2. 2, 3.

54 Before the coming of Christ, the Father trusted the Son, that he would *make satisfaction* ; and since the coming of Christ , he trusts the Father, that he shall *have satisfaction* , in seeing the travel of his soul safely deliver'd , *Isa.* 53. 11.

55 A Woman may sooner be deliver'd of a Child with ease , and in a dream , than a man may repent without sorrow , *2 Cor.* 7. 10, 11.

56 In knowledge men (*some men*) are sometimes said to be like Angels, but no man is like God but in holiness; so that *holiness is a greater perfection than knowledge* ; and for any to say, *Cause the Holy One of Israel to cease from before us* , as *Isa.* 30. 10, 11. is a language very unbecoming men ; for 'tis like that of Devils, *Luke* 4. 34. *Let*

us alone; art thou come to destroy us? what have we to do with thee, thou Holy One?

57 The Humane Nature of Christ ascends as high as the Divine Nature descended, that is, *to the utmost possibility*: God could step no lower than to become Man, nor Man rise higher than to be one with God, *John 1. 14. Eph. 4. 10.*

58 A Christian should think he saves, yea, gains much by Christ, if he save his soul, whatever losses he suffer for Christ, *Heb. 10. 34.*

59 They may have what they will of God, who will have but what they may, *1 John 5. 14.* and they that will have more, are unreasonable.

60 Love is the bond of peace, *Eph. 4. 3.* for by it the members of the body of Christ are united one to another, *as by faith* they are united to the head, *Col. 2. 19.*

61 Jesus Christ suffer'd without any demerit of his, that we might be happy by his merit; he died, not deserv-

ing it, that we might live, though we do not deserve to live, but to die,
1 *Pet.* 3. 18.

62 'Tis one thing to be angry, another to hate; he that hates is angry, but he that's angry doth not always hate. *God is often angry with his people, but doth never hate them;* and many men are angry with their sins, but do not hate them, whereas against sin we should exprefs, not only anger, but hatred too, *Eph.* 4. 26. *Prov.* 16. 6. with 8. 13.

63 *Self-denial* is lawful, and the only allowable *Self-murder*, yea 'tis commanded, *Matth.* 16. 24.

64 Many people fear sin, who do not hate it, *as some do a Lion*: Wicked men may fear it, because 'twill shame them and damn them; but good men fear it, because 'twill dishonour God, and defile them. The burnt-child dreads the fire, because 'twill burn, others the very coal, because 'twill black them, *Gen.* 39. 9. *Matth.* 15. 13, 19, 20.

65 In all ages, God either preserved his people *from*, or supported them *under*, or delivered them *out of* temptations and afflictions, 2 *Pet.* 2. 9.

66 When any person goes to hear a Sermon, 'tis much (*whoever he be*) if he learn not *something* he knew not before; *or have* something called to remembrance, which he had forgotten; *or be* put in mind of something which he had not practis'd, *at least* not so fully and well as he ought; *or be* not confirm'd in what he hath believed, *Phil.* 3. 1. 2 *Pet.* 1. 12. 2 *Tim.* 3. 16, 17. *Matth.* 13. 52.

67 There is a great difference between the Children of the Kingdome, and the Children of the King: the Children of the *Kingdome* may be cast out, *Matth.* 8. 12. but not the Children of the *King*, *John* 6. 37, -- 40

68 They who escape clean-hearted and untainted, clearhanded and uncorrupted from managing the things of this World, escape *by some wonder*; the most affected with it, are

most infected by it , 1 Tim. 6. 9, 10.

69 This world is, and all the enjoyments of it are mixed , and at the best are but *bitter-sweets* : unallayed satisfactions are joys too heavenly to fall to any mans share on Earth. Crowns are not without their cares , *Psal.* 16. 11.

70 We are much too blame that we do not trust God with our selves ; but pretend to relie more on our own conduct , than belongs to us : therefore do our desires *so often miscarry* , and our intents *so seldome attain* the wisht-effects. God is angry at our ascriptions to humane Wisdom , and crosseth us often , that we may learn to see , at what cost we trust our selves and neglect him , *Psal.* 52. 7. and 20. 7.

71 One may wonder that so many reputed wise men (as *Achitophel*, &c.) should play the fool so much as they do ; but, one cannot expect that Wine should be drawn out of pots full of nothing but water , *unless it be by miracle* ;

9, racle; no more, may it be expected,
that men should act wisely, till they
fear God, *for that is the beginning of*
wisdom, as the wisest of men tells us,
Prov. 1. 7.

72 One would be loth to call men
fools, for 'tis a distasting and displeas-
ing word; yet as he said of the men
of *Athens*, Though I will not call
them *fools*, I will say, they do the same
things that *fools* do: and truly if wise
men will wear *fools-coats*, they can-
not think it strange if they be taken for,
and called *fools*. All sin is folly, and
they that wear that livery, whose
pride compasseth them about as a
chain, and violence covereth them as
a garment, *Psal. 73. 6.* will be lookt
on with an evil eye and called foolish,
though they prosper, *v. 3.* And he
that would not have us say *thou fool*,
without a cause, will allow it to be
said when there is cause, *Luke 12. 20,*
21.

73 Those who prosper for a while
(as *Turk* and *Pope*) without Gods

counsel and direction , they are but rods of his anger , and instruments of his indignation , and shall prosper no longer than they are in their Executioners Office , *Isa. 10. 12. and 24. 25.* Yea, as Prosperity is Gods blessing on the good , 'tis his curse on the wicked , *Prov. 1. 32, 33.*

74 Sicknes, and beating down the body, may weaken the acts , but not destroy the lusts of the flesh ; *they may make unable but not unwilling to sin :* This is done only by the Spirit , *Rom. 8. 13. If ye live after the flesh , ye shall die ; but if ye through the Spirit , do mortifie the deeds of the body , ye shall live. And Gal. 4. 24, 25. They that are Christs have crucified the flesh, with its affections and lusts : and if we live in the Spirit , let us walk in the Spirit.*

74 As in good men, though the outward man perish, the inward man may be renewed day by day , *2 Cor. 4. 16.* So in bad men, the lusts of the old man may be strong , when the man is old

old and weak. *Concupiscentia non senescit* ; Lust grows not decrepit and feeble, when the man doth, *1 Kings 11. 4.*

76 Some persons make so bold with none as with God, for whom we should have the greatest reverence : and they who dare not take a mans name in vain, nor give him the lie, yet dare to blaspheme the Name of God, and make him a Liar, *Luke 22. 65. 1 John 1. 10.*

77 Wickedness may well be compared to a *bottomless pit*, into which 'tis more easie to keep ones self from falling, than being fallen, to give ones self any stay from falling infinitely : Take heed then of the first motions and beginnings of evil, for *then* sin is weakest, and we are strongest ; *but* if we give way to and gratifie it, sin grows upon us ; that gets and we lose strength, *Prov. 23. 27. and 3. 18, 19. and 7. 25, 26, 27. and 9. 18. and 5. 3, --- 14. Eph. 4. 19.* Therefore 'tis said to us, *Enter not into the way of the wicked,*

wicked, no not enter, not put a foot forward, *Prov.* 4. 14. much less go; but as *v.* 15. 1. Avoid it; 2. Pass not by it; 3. Turn from it; 4. And Pass away. *We cannot stand at too great a distance from sin, Psal.* 1. 1.

78 All Love, but our Love of God, is best when (*like other Rivers*) it keeps within compass; but that is best when (*like Nilus*) it overflows: *Mediocrity*, which in all other Love is an excellency, is as to the Love of God *an imperfection*. We may be too prodigal to creatures, and give them too much, which we cannot to God: Less than all is too little; more than all, were not too much, if 'twere but possible, *1 Cor.* 7. 29, 30, 31. *Matth.* 22. 37.

79 He that will learn of none but of *himself*, will have but a *fool* to his Master, *Prov.* 1. 7. and 3. 5. and 26. 12.

80 We have at any time sin enough to merit Gods wrath, *Psal.* 130. 3. but we never have goodness enough to merit

merit his favour; being at the best less than the least of mercies, and beholden to him for what we do and give as for what we receive, *1 Chron.* 29. 14.

81 The Grace of God is free, and freely bestowed upon us, without any merit or motive in us. *A meriting Creature* (much more a sinner) *is a contradiction in adjecto*, as the Schools speak. Doing all our duty (which is but payment of what we owe, and is due debt to God) is so far from meriting, that it leaves us under the Name of *unprofitable*, and God is not obliged to thank us for't, as the infallible truth tells, *Luke* 17. 9, 10. much further off are we then from meriting, unless it be the name of more unprofitable, yea of idle and wicked servants, seeing (having sinned) we have fallen short of our duty and Gods glory, *Rom.* 3. 23. And as for motives, there were none in us, unless we will speak *foolishly in wit*, and say, the want of motives was one, *Deut.* 7. 7, 8. *Ezek.* 36. 32.

82 'Tis a notable Declamation, and a true one, which is made (somewhere) against Lust in these significant terms. Lust is the *Bewitcher* of Wit, the *Rebel* to Reason, the *Betrayer* of Resolution, the *Defiler* of Thoughts, the *Underminer* of Magnanimity, the *Flatterer* of Vice, the *Slave* to Weakness, the *Infection* of Youth, the *Madness* of Age, the *Curse* of Life, and (in the conclusion) the *Reproach* of Death: Therefore read, 1 *Pet.* 2. 11. and *Titus* 2. 11, 12.

83 God hath made it our duty to be happy; for we cannot please him, if we be not pleas'd our selves: *He takes no pleasure in that duty, wherein we take none.* Yea, he hath made the means of our happiness a part of it, viz. his Service, *Psal.* 19. 11. 1 *John* 5. 3. *Psal.* 40. 8.

84 'Tis a common infirmity in most (and in some it may deserve a worse Name) that they are more ashamed to repent, than to offend, *Jos.* 7. 19.

85 Some Attributes of God are such as proceed from his Nature ; as Holiness, Justice, Faithfulness, &c. Some, which though in his Nature, yet proceed from his Will, as *Grace*, which refers to Unworthiness ; *Mercy*, which refers to Misery ; *Forgiving*, which refers to Offence : of *them* it may be said, he cannot but be *viz.* Holy, Just, &c. but of *these*, that he may chuse whether he will, *viz.* be Gracious, Merciful, pardoning, or not; and he is so but to whom he will : for though he be infinitely rich in these, yet they might have for ever remain'd in him, without any determination of his Will to save any man. But oh *what Kindness* is this to man, that both his Nature and his Will are declared to us ! so that he is not only Gracious, &c. according to his Name, *Exod.* 34. 6, 7. but Faithful and Just to forgive and justifie them that confess their sin and believe in *Jesus*, *1 John* 1. 9. *Rom.* 3. 26.

86 Some of the Attributes of God are *incommunicable* to the Creatures; a Creature cannot be Infinite, Eternal, Absolute, and independently Perfect, &c. but others are *communicable*, yea communicated in measure : yet these are so little possest and exprest by Creatures, that the Scripture makes them peculiarly God's : for 'tis not only said, there is no God beside him, but that there is *none* good but God, *Matth.* 19. 27. That he is the *only* Potentate, *1 Tim.* 6. 15. that he is *only* wise, *1 Tim.* 1. 17. and that he *only* hath immortality, *1 Tim.* 6. 16. So that Creatures have great reason to be thankful for, but none to be proud of, whatever Excellency God hath imparted to them, *Jer.* 9. 24. *1 Cor.* 1. 30, 31.

87 If God lookt over his every-Days Work, and were not contented till He saw that it was very good ; much more should we look over ours, and not be pleas'd, unless we can see all very good : for God sees and
knows

knows not only his own, but our works. Tis said to every of the Angels of the Seven Churches, *I know thy Works*; and many times over 'tis said, *he will render to every man according to his works*, *Psal.* 62. 12. with 10. or 11. places to the same purpose in the Margine there; not that we are justified by works, for that's by faith, *Rom.* 3. 28. but to shew, that faith without works is dead, and that there is as great need of works to justify our faith, as there is of faith to justify our persons, *James* 2. 17. to 26.

88 Sin being the greatest evil, and Holiness the greatest profit (it being Gods glory, *Exod.* 15. 11.) we may *very willingly* part with that good, the taking away whereof shall take sin away with it, *Isa.* 27. 9. and very cheerfully undergo any evil, the design and end of God in it, being for our profit, to make us partakers of his holiness, *Heb.* 12. 10.

89 Sin being the disease, and Holiness the health of our souls, and the chastenings of God being the Physick to effect this cure by ; surely, *we had better take the remedy*, though it make us sick, *than keep our disease*, which will make us die, *Heb. 12. 9.* the remedy is better than the disease, *affliction better than sin*, *Job 36. 21.* 'twere an ill choice to chuse sin rather than affliction ; clean contrary to that of *Moses*, which was one of the Noblest that ever was, who chose affliction, and not the pleasures of sin, *Heb. 11. 25.*

90 Our Saviour hath reduced the Ten Commandments to Two, *viz. The love of God and our Neighbour* ; and 'tis great pity these Two Commands (like the Two Tables) should be broken one against another ! 'Tis to be fear'd that he who is false to the second, is not true to the first Command : For he that observes not the second, which is like the first, is not like to observe, nay it may be, doth

not at all like the first, 1 *John* 4. 20. He that is but a *Publican* as to the second, is but a *Pharisee* as to the first Table: and though 'tis not good to be a Heathen, yet of the two, 'twere better to be a *just Heathen*, which is possible, than to be an *unjust Christian*, which (saving the Name) is a contradiction, *Rom.* 2. 13. to 29. *Matth.* 11. 24.

91 Ungodly Men, yea Devils, may present themselves before the Lord, *Job* 1. 6. but Godly Men present (*i. e.* make a present of) themselves unto God, *Rom.* 12. 1.

92 As we could not deserve, so we cannot requite the Lord for his kindness to us; and indeed had God given to us, looking for any thing again by way of recompence and requital, *his mercies would have undone us*: for we are so far from being able to pay the utmost farthing, that of our selves (as of our selves) being insufficient to think one good thought, *2 Cor.* 3. 5. the utmost payment we
D could

could have made, would not have amounted to a farthing; *beside*, what we return (even in our best estate) is but his own, 1 *Chron.* 29. 14. and we are beholden, not only for what we receive from him, but for what we do and give to him; so then, that which is the effect of his love and grace, can never be the reward of it: *Less than the least of all thy mercies* must be our *Motto*, as well as *Jacob's*, *Gen.* 32. 10.

93 Our Lord Jesus Christ loves and commends, countenances and encourages, discretion, ingenuity and morality, *Mark* 10. 21. and 12. 32. yet deals plainly, and tells them this is not enough, if the *but one thing necessary* be wanting: this all is nothing at all, if we have no more. A man may not be far from the Kingdome, yet never the near; the foolish Virgins came to the very Gate, but were were without still, where are dogs, *Rev.* 22. 15. Profane ones are afar off indeed, yet *Publicans and Harlots go into the* King-

Kingdome of God, before some who pretended to have a Title to it, as being Children of the Kingdome, *Matth. 21. 31.* with *8. 12.* They who were afar off (being sinners of the *Gentiles*) were made near by the bloud of Christ, *Eph. 2. 13.* when the *Jews*, who were near as the natural branches, and of the Common-wealth of *Israel*, were cut off, *Rom. 11.* Civil persons of good dispositions, of sweet, lovely and pleasing behaviours, and very innocent conversations, seem to be near, as the *Mark 10. 20, 21.* who seem'd to bid fair for heaven, and marcheth on gallantly, till put to the trial, and then he retreats, though with grief that he cannot have heaven and the world too; yet rather than he will part with his possessions on earth; he will venture the loss of heaven, and rather have his part in *Paris* than in *Paradise*: on which our Saviour makes a close application (and a startling one) to rich men, as it there follows. There are some *Semi-Converts* half or

almost Christians, *Acts* 26. 28. and these seem nearer : but he that sits down at half-way will never come to the end of his journey ; but is still far off, though he have gone so far. There are others who have *the Name of Christians*, and are within the pale of the Church, and these are neereſt of all the reſt ; yet many of theſe alſo may be aſar off : for what's the Name without the Thing ? if we be not found in **Chriſt Jeſus**, *New Creatures* ; yea, as our Saviour tells us with a *Double Verily*, except a man be born again, how near ſo ever he be to, he cannot ſee (nor enter into) the Kingdome of God, *John* 3. 3, 5.

94 They who loſe their poſſeſſions may and ſhould *in patience poſſeſſe their ſouls* ; and then, though patience cannot keep them from miſery, yet it will keep them from being miſerable : for *a man never loſeth very much if he loſe not his ſoul nor himſelf*, *Luke* 21. 19.

95 Our Saviour bids his disciples
Not fear them that can kill the body,
for that's the most and worst they can
do: *the worst?* alas, is not that bad
enough? no, there may a worse thing
befal us, *viz.* the destruction, *i.e.* the
damnation of body and soul in hell:
'Tis as if he said, you can at a cheaper
rate and more easily die than be dam-
ned; you are never undone (*though*
kill'd) if not damned; 'tis never very
ill, if it be well with the soul: you
have more reason to fear God than
man; for God hath more power over
you to do more good for, or evil to
you; though the body be in, the soul is
out of, mans reach, but both are in the
hand of God; therefore *Matth. 8.*
28.

96 To go out of Gods way for life,
is to go out of the way of life, *John*
5. 39, 40. and 6. 68. and 14. 6. Acts
4. 12. 'Tis *not only* lost labour, *but*
the way to death, to seek life out of
or without Christ Jesus, *Rom. 9. 30,*
— 33. and 10. 3, 4.

97 Take heed of temptation in a time of straights ; for *as mans extremity is Gods opportunity to help , so 'tis the Devils opportunity to tempt*, Matth. 4. 2, 3. and as God suits consolations, so the Devil suits temptations to our conditions , *Prov. 30. 8, 9.*

98 The service we do to men is never acceptable to God , unless we do it as serving the Lord , *Eph. 6. 6, 7. Col. 3. 22, 23.*

99 Religion, which is to be our business and pleasure too, is not for spare hours , nor hath it any hours to spare, *Luke 1. 75. 1 Cor. 10. 31.* We should be religious in all things , and at all times.

100 He that is not good *in secret*, it may be feared , that he is but an hypocrite *in publick* , *Matth. 6. 1, -- 6. and 23, 25, to 30.*

T H E
Second Century.

1. **T**Hough *Death* may separate a Believer and his near and dear relations, yea and make a separation between his soul and his body, yet it shall *never* separate him from his happiness, *from the love of God in Christ*, *Rom. 8. 38, 39.*

2 All our attendances upon, and our addresses to God, speak not any need he hath of us; for he that giveth all things, needeth nothing, *Acts 17. 25.* but they speak the need we stand in of God, of his mercy and grace, *Heb. 4. 16.* And surely if God need not our services, he doth not need our sins. Wilt thou lie for God? *Job 13. 7.* The wrath of man worketh not the righteousness of God, *James 1. 20.* No evil is to be done for any good, *Rom. 3. 8.* and they who sin under the pretence

of service, and dishonour God under the Name of honouring, will have no thanks for honouring, but severe judgement for sinning, *1 Sam. 15. 20, — 23. Isa. 66. 5. John 16. 2.*

3 We are forward to hear and pray, which are cheap and easie things; but when self is to be denied, and lusts to be subdued, what we pray for, is to be practis'd, and what we hear is to be done, (*which is the Spirit, Power, and Life of Religion*) ah how backward are we! alas, how many exercise themselves *unto Godliness* (use the means) who do not exercise themselves *in Godliness*, which is the end of means: Thus Religion dwindles away in, and persons content (*though they cheat*) themselves by meer externals: but how sad will it be to go as I may say religiously (*i. e.* hearing and praying) to Hell! *Ezek. 33. 31. James 1. 23, — 27. Matth. 7. 21, 23, 26, 27, 28.*

4 Take heed of doing that in, with, or for company, for which thy heart
may

may smite thee, and thou must repent, when thou art alone, *Exod.* 23. 2. *1 Sam.* 24. 4, 5, 6.

5 They are sad joys and displeasing pleasures, which a man must repent of, or be damned for; and *such are all the pleasures of sin*, or sinful pleasures: such as sin puts us upon, or such as flow from sin.

6 Endeavour to maintain such thoughts of grace and sin, heaven and the world, *as you have or seem to have when you are at prayer*; then we seem to look on sin as ugly and odious; and on the world as vanity and emptiness; on grace and glory as the most desirable things: but how little doth our conversation say of this? while at prayer, we seem to be fervent in spirit, but when off it (like water taken from the fire) cold again, *1 Chron.* 29. 18.

7 A Christian should and will endeavour to use the world and sin as they used Christ, that is; to crucifie them, *Gal.* 5. 24. and 6. 14.

8 If

8 If the Law of the Members do oppress thee , cry out as *Paul* did , *Rom.* 7. 24. and God will hear the cry of the oppressed , *Psal.* 9. 9.

9 God sometimes suffers others to be dis-ingenious towards us, to correct our dis-ingenuity towards him; sometime by them of our own bowels , *2 Sam.* 12. 11. and rather than fail, a dumb beast shall speak and rebuke mans madness , *2 Pet.* 2. 16.

10 All our grace is from God, who is the God of all grace , of all kinds and all degrees of grace , the Author, the Preserver and Finisher of it , *1 Pet.* 5. 10.

11 The vanity and unsatisfactoriness of the things of this world , appears in this, that a fancy, an humour, an ungrounded fear, will rob us of all the comfort of it ; and *what are all these things, without the comfort of them?* and how many deprive themselves of much good , for fear of losing it, which is (*Nabal like*) to die for fear of dying , *1 Sam.* 25. 37.

Thus

Thus many kill themselves while they are alive, for worldly sorrow is good for nothing but to work death, *2 Cor.* 7. 10.

12 It is as great a mercy to want that patiently, which God denies; as to use that cheerfully which God gives, *Job* 2. 10.

13 When we believe, we receive Christ into our selves, *John* 1. 12. *for he dwelleth in our hearts by faith,* *Eph.* 3. 17. and when we love, we give up our selves to Christ, *2 Cor.* 8. 5. Faith then worketh by love, or (as the *Greek* hath it) is effectually wrought by love; the receiving of Christ into our selves by faith, is warrantis'd by love, *i. e.* our giving up our selves to Christ.

14 Gods measure is ever best, so much health and no more, so much wealth and no more is best for thee, *as God sees good*; for though we beg for daily bread, 'tis fit that God should be our Carver, *Prov.* 30. 8.

15 It's a great evidence of pride and passion, when the want of one thing robs us of all the comfort we should take in the rest; *Gen. 30. 1.* beside inordinate affection will chuse for it self though on hard conditions, and is often punished, with having it's will, *as Rachel was*, who no sooner had her wish, *viz.* Children, but two, and she died.

16 God orders all our afflictions, for the quality of them, what they shall be; for the quantity, how much and how great they shall be; and for the duration, how long they shall be, *Gen. 15. 13.* A stranger, afflicted, 400 years; there's all three.

17 There is not more comfort from Gods giving us any thing we want, than there is safety in waiting on God for the supply of our wants, *Lam. 3. 25, 26.* and surely, there's no mercy that's worth praying for, but is worth waiting for; and if the mercy shall be ours, *'tis fit the time should be Gods*, who doth all in the best time, even in due time, *1 Pet. 5, 6.* 18 A

18 A mercy granted may not be in love, though it be the return of a prayer, for God hath granted some their desire in wrath, *Psal.* 78. 29, 30, 31. compared with *Psal.* 106. 15.

19 If we have never so many and good means to bring about an end, it's God must bless them; if but a few means God can multiply them; if they be contrary, God can use them; if there be none, God can create them or work without them. When *Jehoshaphat* knew not what to do, his eyes were to God, who is never at a loss, but always knows what to do, and is never out of his way.

20 There never was man but died or was changed (as *Enoch* and *Elijah*) and never shall be man, but must die or be changed: it hath been the end of most mens stories, *and he died*; and 'twill be of all mens to die or to be changed, *1 Cor.* 15. 51. Let us therefore prepare for death, and wait all the dayes of our appointed time, till our change shall (*for it must*) come; *Job* 14. 14.

21 God

21 God hath further designs than men can reach, we see not all at once : the best enjoyments do often issue from the greatest disappointments ; so that *we have cause to bless God for crossing us*, *Gen. 50. 20.*

22 'Tis a great sign, that the rod is in love, when thou dost not only bear but hear the rod, so as to learn the lesson of growing the better for being beaten, *Psal. 94. 12.* 'Twas a pretty one, of a little child, when corrected, *Kiss me Mother and whip me again.* Oh, when a rod begets love, 'tis an argument that 'tis from love.

23 We should fear none but God, and be afraid of nothing but sin, and blessed is he that so feareth always, *Prov. 28. 14.*

24 There are many Cordials that God will not give to his children, till they be faint or sick ; strong consolations are reserved for great tribulations, *2 Cor. 1. 4, 5.*

25 If we will take a true measure and make a right estimate of good or evil,

evil,

evil, it must be as it relates to the soul, *Matth.* 10. 28. *2 Cor.* 4. 16, &c.

26 Man is Gods Creature, sin is mans, and misery is sins : Man was Gods Image, sin is mans image, and misery is sins image ; 'tis only by Christ Jesus that we are freed from misery, sin and our selves, and brought to God and his Image, *1 Pet.* 3. 18.

27 We live by many Deaths ; our Natural, Spiritual, and Eternal Life is by death : Many Creatures are put to death to keep us alive ; yea Christ Jesus died that we might live ; and we our selves must die that we may live. Oh how good is God to us, who hath made not only the Creatures ours, but Christ ours, and in and by him death ours ! Who makes every thing (*the worst as well as the best*) to work together for good to them that love him, *Rom.* 8. 28. and though we are less than the least of mercies, yet thinks not the best (even *Grace and Glory*) too good for us, *Psal.* 84. 11.

28 Some

28 Some men who seem free enough to confess their sin, are yet very impatient at the reproof of it; the reason seems to be, because *Confession is but like an arrow shot from them*, and the danger is going off, but *Reproof is like an arrow shot to them*, and the danger is still approaching: beside, Confession is their own act, but Reproof is another mans, and *all our own acts on our selves are more gentle and favourable, than others acts upon us*; as a man that pincheth or strikes himself feels it less (or at least regrets it less) than if another did it. I need not add, that men reckon reproofs to be nothing but, or to differ very little from reproaches, *Prov. 9. 7, 8. and 12. 1. and 15. 10.*

29 It is the great work of a Christian, while he lives in the body, to be crucifying the body of death, *Rom. 7. 24. 1 Cor. 9. 27. Rom. 6. through-out.*

30 They who use to think well often, cannot but do well sometimes; and

and they that think of evil, are like to do evil : *for vain imaginations produce vain conversations, Matth. 12. 35.*

31 It should be (and is) the desire of every gracious person to attend upon God, without distraction, *1 Cor. 7. 35.* and to walk with God (as *E-n-och*) without interruption, *Col. 1. 9, 10.*

32 It's very great reason, that he who is Gods, should cease to be his own, and to act for himself, *1 Cor. 6. 19, 20.*

33 It's as much (if not more) the desire of a gracious person, to hear what he is to do, as what he is to enjoy; Commandsto be obey'd, as Priviledges and Promises to be obtain'd; that he may be Gods to serve God, as that God may be his to save him; that he may glorifie God on Earth, as be glorified by and with God in Heaven, *Acts 9. 6. Phil. 1. 20, &c.*

34 'Tis our Heaven here to have God with us, and Christ with us; but
E 'twill

'twill be our Heaven hereafter to be with God and Christ, *Phil.* 1. 23.

35 Sincerity is good security, against others reproaches, *2 Cor.* 1. 12. and against our own infirmities, *Rom.* 7. 25.

36 An evil mind (when it hath power and opportunity) doth not only follow the sway of desires already within, but frames to it's self new desires not thought of before, *2 Kings* 8. 12, 13.

37 They who love God, consider more what is, than why 'tis commanded, *1 John* 5. 3. and there is no service like his, who serves because he loves.

38 Sufferings for Christ Jesus are so far from separating his love from the Sufferers, or theirs from him, that they the more in dear each others affections, *Rom.* 8. 35, — 39.

39 Hope is a great succour and support to perplexed minds, *Psal.* 42. 5. *Lam.* 3. 29. *Rom.* 8. 23, 24.

40 They who have defaced the Image of goodness and vertue in themselves; do not love to see it in others: 'tis an eye-sore to them; 1 John 3. 12.

41 We should not so much consider and love the things that do, as the things that ought to please us, Matth. 19. 8.

42 Jealousie between relations and friends is the *Phrensie* of wise-folkes; the well-wishing spite; an unkind carefulness; the way to lose that which we most suspect and are unwilling to lose; the Self-Punishment for others faults; the Cousin of Envy; the Daughter of Love; and the Mother of Fear, if not of Hatred, Prov. 6. 34.

43 It doth hugely oblige us to, and should as much indear our obedience to Jesus Christ; that he hath given life to us; who deserved death, yea and died for us, that we might live, 2 Cor. 5. 14, 15.

44 Take heed of flattering and idle *busie-bodies*, who spend their time in telling of tales, and talking of nothing but vanity, *2 Theff. 3. 11. 1 Tim. 5. 13. 1 Pet. 4. 15.*

45 'Tis much more noble to love distressed Vertue, than to adore or enjoy the Poms and Vanities of this wicked world, *Heb. 11. 25.* for we are equally enjoyn'd to forsake them, as the Devil, and all his works, and all the sinful lusts of the flesh.

46 Whatever we part with and surrender up, in obedience to the will of God, we are sure to receive it again with usury, *Matth. 19. 29.*

47 He who repents for not doing the Will of God, doth do the Will of God, *Matth. 21. 31.*

48 'Tis more a *Martyrdome* to deny our selves, to mortifie our sins, to submit our Will to the Will of God; and a greater Argument of our love to him: than 'tis to give our body to be burned, *1 Cor. 13. 3.*

49 Our Will in any evil, or to it, makes it cease to be an infirmity, and makes it to be a sin, though it be not committed, *Matth.* 5. 28. but our Will in and to any good, makes it a Vertue, though it be not acted; for then God accepts the Will for the Deed, *Matth.* 26. 41. *2 Cor.* 8. 12. *Heb.* 11. 17.

50 Many are apt to quarrel with God for non-performance of his Promises, when it may be they are not the *Persons* to whom, or have not performed the *Condition* to which the Promises were made, *Gen.* 4. 6, 7. *Mat.* 20. 15.

51 If we are but naturally or prudentially patient and humble, and not so in obedience to the Will of God, we may be said to be vertuous, but cannot be said to be gracious, *1 Pet.* 2. 18, — 21. *1 Pet.* 4. 19.

52 To gratifie Nature is a duty, but to satisfie humour, or to gratifie lust, is a sin: We may pray for daily bread, and beg food convenient for us; but

to ask meat for lusts; to cater and project for the flesh to fulfil the lusts thereof, is to sin against, to tempt, and to provoke God, *Psal. 78. 18. Rom. 13. 13, 14.*

53 The World shall never overcome them, for whom Christ hath overcome the World; but they shall have peace, *even then*, when they have tribulation, *John 16. 33.*

54 Many mens senses ingross the men, as if they had no souls to mind, or had souls only to mind their bodies. Their bodies are daintily fed, and richly clad; They have Gentlemen's bodies, and (too often) slaves minds; and of such men (one saith) *all is good but the man, Luke 16. 19, &c.*

55 Terrors that are caused and exalted by a guilty conscience, are the most intollerable and incurable of any other, *Prov. 18. 14.*

56 Body and Soul are so united and do so sympathize, that they are refreshed or pained together: the body never sends the stomach to tell us well,

have

have eaten too much, but the soul feels it too; for when the stomach riseth against the meat, the conscience riseth against intemperance; and as the one feels the meat, the other doth the sin of surfeiting. Let the *Palate and Belly-pleasers* read *Luke 21. 36.*

57 'Tis a goodly thing to learn the *Theory*, of them that understand the *Practice* of Religion well, *Phil. 3. 17, to 20.*

58 What's thy end in keeping so much a-do? is't to get wealth? yes: but why? for contentment: well, if there be more without it, thou goest the farthest way about: since *a man may as soon arrive to contentment, as (yea, and sooner than) to that which he seeks but as a means to it, Luke 12. 15. Heb. 13. 5.*

59 Why do so few men confess their sin? 'Tis because they are in them: 'tis for him that's awake to declare his dream. Were men awake and their eyes open, they would confess and cry out of sin, as the most ugly, hideous and dreadful thing, and

more frightful than the Devil himself,
Acts 2. 37. Rom. 7. 9. with 24.

60 'Tis Treason against the Law of Love, and of God, for any to marry, unless they Wed; that is, unless they love, and be true to their Love, *Prov. 5. 19. Heb. 13. 4.*

61 Some have been admirable in the World, in whom their acquaintances have not observed any remarkable. Few men have been admired of their familiars, for (others see their excellencies, but) these see their imperfections. Every one may represent an honest man upon the Stage, but in House and in Bosome to keep rule and *decorum*, that's brave indeed, being (if at least it be) without art, *2 Cor. 1. 12, Psal. 101. 2, &c.*

62 Innocency towards God and Independency on man, are rare things, they most contribute to our quiet and content: Guilt God-ward, and beholdenness to men, do often lie heavy; for *Obligations are severe things*, and leave not so much as a mans will

at liberty, for that stands bound by a title of gratitude : *Nothing* (as the Italian Proverb) *costs a man more dear than gifts* : for what is sold a man gives but his money, but for gifts and obligations a man gives himself ; and some men give away other mens rights, and their own conscience, for a gift receiv'd, *Exod.23.8. Dent.16.19. Prov.17.23. Phil.4. 11,12,17,18.* Yet

63 A man doth most freely enjoy what's given, when it's deserved, or can be requited, and that a man is not under need, but hath in his will or power to live without it : for 'tis hard to think any Liberality so free, or Hospitality so pure and hearty, as would not be attended with grudging, not to say reproach, if the person were necessitous. A great deal of that which goes under the Name of generosity and bounty, may be without love or charity, *Phil.4. 11. 17. 2 Cor.11.7. to 10. and 2 Cor.13. to 18. 1 Cor.13.3. Prov.23.7.*

64 Some

64 Some persons (as fearful ones) antedate their misery, and take it up afore-hand; and by thinking make themselves miserable before they are: they are as sad for fear of suffering, as if they suffered; and for fear of the future, lose the present; as if men should kill themselves for fear of dying, and *make themselves miserable, because they may be so*. They grieve more than they need, who grieve before they need, *John 16.6. 1 Pet. 3.14. Phil. 1. 27, 28.*

65 In Hospitals, as an excellent person observes, we may see the various shapes of humane misery, and how many souls are narrowly lodg'd in *Synecdochical* bodies, who see their earthen Cottages moulder away to dust, limb after limb, who survive and live but to see themselves dead and buried by peece-meals. I apply it thus, Ah how should they who are whole and well, bless God that they are not as other men are! *We little think how much we owe God for what we are not; that we*
are

are not sick, not lame, not deaf, &c. 2 *Cor.* 4. 8,9. The Apostle rejoyceth in four *Not's*, So 2 *Cor.* 6. 8,9,10. Twill much help us to thank God for what we have, if we consider what others want; and to bless him for what we are not, if we consider what we were, *Rom.* 6. 17. 1 *Cor.* 6. 11. 1 *Tim.* 1. 12, 13.

66 Many times that which should be the cause of compassion, becomes an argument for cruelty, and more misery is laid on them, who are already miserable; as if it were just to add affliction to the afflicted, and not to pity, which is the least comfort to men in misery, *Psal.* 69. 26. and 71. 11. *Zech.* 1. 15.

67 A man should measure his greatness by his goodness, and should not love greatness, but that therein he may shew his goodness in the greater glory, 2 *Sam.* 7. 2. 1 *Chron.* 29. 1,---16. *Psal.* 16. 2,3.

68 None should cease to be good men, that they may appear to be good friends, 2 *Sam.* 13. 3,5.

69 We

69 We are most like God , when we are as willing to forgive , as powerful to punish : and admirable is his vertue and praise , who having cause and power to hurt, yet will not, *2 Sam.* 16. 9, --- 12.

70 Some Philosophers have written in the praise of Self-murder, as if in some cases it were a noble act of courage : but surely had they understood Divinity they would not have pleaded for that , which is a breach of Godscommand, yea, and contrary to the fundamental Law of Nature *Self-preservation*. Every man is intrusted with Self-safety , and he that justly pursues it not , is his own Traytor , much more he, who unjustly destroys it. *There was never any creature that willingly kill'd it self, beside man;* and they that do so, aime (though amiss) at some kind of safety , from want , or pain , or shame , or some other mis-feared danger ; as *Achitophel* and *Judas* did. So that killing one-self is but a false colour of
cou-

courage, proceeding rather from fear and cowardise; for were it not respecting of harm, a man would not regard what might be done to him; and Hope being of all other, the most contrary thing to fear, and self-killing being an utter banishment of hope, it must needs receive its ground from fear and despair. He who said thou shalt not kill, meant thy self in the first place, for *self-love is the measure of love to others*, *Matth. 22. 39*. On the whole therefore these, and such others, must be false and foolish sayings, viz. 'Tis better to die (*viz. thus*) than live a beggar: better to die, than to live in disgrace, &c. Oh no! 'Tis better to suffer than to sin; and that any should take away thy life, than thy self. 'Tis a foolish thing and cowardly to put ones self to death, to escape being put to death.

71 Vice it self is many times fain to take sanctuary of Vertue; and persons that have offended, to seek their help from them whom they have offended;

tended ; as *Shimei* did , 2 *Sam.* 19. 18, --- 22. we should carry it virtuously and friendly to all , for who knows to whom he may be beholden : but they who will not be good for Gods sake , will hardly be good , though they may do good , on other considerations.

72 The great God is so good , that he not only condescends and humbleth himself to behold the things that are in Heaven and in Earth , *Psal.* 113. 6. but which is the *wonder of wonders* , he doth beseech and even beg men to be reconciled , to receive his grace and favour , 2 *Cor.* 5. 20. and surely , they will do very little for God , who will not be entreated by him to be happy themselves.

73 However men may be exalted , they should consider that the beginning and end of their bodies is but earth and dust , *Gen.* 3. 19. and how rich soever they be , they should yet entertain their thoughts with this , that as they brought nothing in , so they must carry

ry

ry nothing out of this World, 1 Tim. 6. 7.

74 If ever men may remember and mention their own noble deeds, 'tis then when their just defence and others unjust dealings doth require it, 2 Cor. 12. 11.

75 'Tis not good to vie slanders with *men of tongue*; that were only to be at strife, who should be most foolish and most wicked, 1 Pet. 3. 9. Prov. 26. 4.

76 Though we may punish, we should never wrong an Offender: *When we punish the Malefactor, we should spare the Man*; and make it appear that our anger is not against the Man, that sins, but against the Sin, Psal. 99. 8. Dent. 23. 3, &c. A just punishment may be, in the manner of doing, unjustly done.

77 Vengeance is a thing we should leave to God, and content our selves onely with a Vindication: *Though we may right our selves, we may not wrong others.* And in taking Vengeance, we
wrong

wrong God, our Neighbour, and our Selves, *Rom. 12. 19, 20, 21.*

78 He is a very gross Christian, that thinks it his duty to be a Clown or Uncivil. The Apostle *Paul* seldome used handsomer language, or carried himself more gentilely, or gave more terms of respect, than when he appeared before men of Place and Power, *Phil. 4. 8.*

79 We should not encourage Flatteries, nor Calumnies and Backbiting, by our belief or hearing of them. If some did not take pleasure to hear and beleeve, others would not be so much pleas'd to make or carry false reports, *Lev. 19. 16. 1 Tim. 5. 13. Prov. 26. 20.*

80 Though our own inclinations would lead us to the most pleasing civilities, yet our Neighbours need must over-rule our judgement, to put on severity for his profit, *Jude 22, 23.*

81 He that will not use the rod on his Child, is like to have his Child used as a rod on him, *1 Sam. 3. 13. 1 Kings 1. 5, 6.*

82 There's

82 There's nothing makes death evil, but the evil of our life : *If sin be taken away, death hath no sting; but instead of being dreadful, it becomes desirable: They therefore that would not be afraid of death, should close with Christ, who makes it worth our while to live or die, Heb. 2. 14, 15. 1 Cor. 15. 56, 58. Phil. 3. 20, 21. Revel. 14. 13.*

83 He that dissembleth with God is not to be trusted by man, *John 2. 23, 24. 2 Thess. 3. 2.*

84 There's scarce any thing more rare than true grief; there are tears fained, tears of custom, and tears of *decorum* and fashion : *Many weep gracefully without grace.* 'Tis only godly sorrow that's worth commending, *2 Cor. 7. 11.*

85 Youth excites delight, beauty desire, great wit admiration, virtue esteem and respect, eminent goodness friendship; and (they say) to produce a Love there must be a pleasingness also. *Thus all things are*

cel'd out, and none hath all together. 'Tis none but Jesus Christ that is altogether lovely; and therefore seeing all desires are in him, he should be the desire of all: and no soul can have content and satisfaction that is not married to him, and they that are, want none, *Cant.* 5. 10, — 16.

86 The best policy is to prefer doing our duty before all enjoyments, and the peace of ones conscience before any peace else, and the liberty of serving God (*whose service is perfect freedom*) before the liberty of our persons, *Acts* 4. 19, 20.

87 To go against reason and conscience for any other reason, is highly to sin against God, who is God of reason and Judge of conscience, *Gen.* 39. *James* 4. 12.

88 Love is the root and spring of all other affections and passions; a man hates, because he seeth somewhat in that he hates, contrary to what he loves; and is therefore angry, because in that wherewith he is angry, there is some.

Something which impedeth or hurteth what he loves.

89 *'Tis a difficult thing to judge ones self aright*: It's best with some when they think it worst, *Revel. 2. 9.* and worst with some when they think it best, *Revel. 3. 17.*

90 God is the Father of mercies, *1 Cor. 1. 3.* Mercy is his Child, and comes as freely from him, as a Child from a Father; and therefore he sent *his own son* (whose Father he is, and in whom he is a Father of Mercies) to be *his Love-Taken* to the World, *John 1. 16. Rom. 5. 8. 1 John 4. 9.*

91 We cannot live without breathing; either naturally or spiritually; and this necessity of breathing, (that we may live) doth sometimes force out such sighs and groans as are unutterable, *Rom. 8. 22, — 26.*

92 It was sad with the Primitive Times, when they were undone for well-doing, and must suffer evil, because they would not do evil; but though 'twere sad, yet 'twas their glory;

glory; and for which they not only glorified God, *1 Pet. 4. 13, --- 16.* but for which (as the Apostle speaks) God gave them thanks, *1 Pet. 2. 19, 20.*

93 A wicked man (*ὁ κακὸς ἄνθρωπος*) is not a friend to himself; he flies and labours to run away from himself like *Adam*, as well as from God; and is never in so bad company, as when he is (and therefore can seldom endure to be) alone, because he is then with his own guilty conscience: and this makes men study for many Pastimes and Arts of diversion, or to fall a building, as *Cain* did. They endeavour to hide their faults, not only from others, but to conceal them from themselves: they esteem their crimes not sufficiently hidden, if themselves see them; they withdraw them from their own conscience, by bribing, blinding, and searing it as much as they can.

94 Some men hate their own vice in others, as if they had not the trade of sin enough to themselves, unless the

they had a Monopoly and might ingross it.

95 When we go about any thing from the dictates of passion, we should (if at least when in a passion we can) consider, whether we our selves may not afterward be the first men, who will wish it undone.

96 He (in some measure) loves an evil, who is overcome by it, *2 Pet. 2. 19.* for conquest of this nature is on the Will, which never chuseth an object, till it love it. *There only we can have a perfect Conquest over sin, where there will be a perfect hatred of it.* Here (in the best) there is but an incomplete restoration of the image of God: The body of Nature and body of Sin are born and must die together.

97 There is scarce a more hateful quality in the eyes of God or Man, than that of the *Herodians*, who lie in wait to catch and to accuse an innocent man, *Mark 12. 13.*

98 Some men eat and drink so long, that they are good for nothing, but either to lie down and sleep, or to rise up and play, to live to day and die to morrow, having made their belly the grave of their souls and dungeon of reason, *Rom. 13. 12.*
 --- 14.

99 Many a man needs no more to undo him, than his own desires; they are so bad, that no enemy could wish them worse than to be themselves (as Covetous *Midas's*) being always desiring and labouring for that which they resolve never to use, and which will be to their hurt and ruin. *Eccl. 4. 8. and 5. 13. and 6. 2.*

100 'Tis a marvellous stupidity and illogical, that the more continual experience men have of the Vanity of the World, the more greedy experiments they make, to find (if they could find out) solidity in it.

Alas! *fond Child*
 What hath thee so beguil'd
 To seek for Honey in a nest of Wasps?
Thou maist as well
find ease in Hell,
 And sprightly Nectar from the mouth
 (of Asps.
 Shall the World always make fools of
 us? or rather, we of our selves? Shall
 we never take warning by others nor
 our own harms? Let the time past suf-
 fice, *Eccl. 1 Pet. 4. 3.*

T H E

Third Century.

WHat good man had not
 rather want the thing
 he most desires, than
 obtain it by unlawful and irreligious
 means? *but mens passions and Gods di-*
rections seldome agree: such as too
 much attend their own ends, sel-
 dome

dome confine themselves to Gods means, *Rom.* 3. 8. 1 *Tim.* 6. 9, 10.

2 They confesse their own weakness as to Truth and Justice, who chuse rather to contend and conquer by force, than by Argument, *Acts* 4. 14, — 17.

3 'Tis a sin against Hospitality, to open your doors, and shut up your Countenance ; be sweet, gracious, and free, let your looks be the Chrystal to your Disposition. Though a churl may bid all *Welcome*, yet he thinks none so ; though he may say, *Eat and drink*, yet his heart is not with thee, and his courtesie seldome comes, but for gain or falshood, as *Solomon* tells us, *Prov.* 23. 3, 6, 7, 8. And on the other hand, how generously soever you entertain, never compel him to surfet, whom you invited to feast ; nor to be drunk and lose his own by anothers health, *Hest.* 1. 7, 8.

4. 'Tis better to be above, than but even with an enemy : He that revengeth is but even with him (as the phrase is) but he that pardoneth is above him ;
for

for *so much as a man is better than another, so much he is above him*, Matth. 5. 44, --- 48. And on the other hand, let no man offend on the presumption of a pardon ; for he seems to be in love with a fault (like *Shimei*) who had rather be forgiven, than be innocent. It's better not to need, than to have a pardon.

5 All humane Reason is so intermixt with wit and fancy, that many times a man can hardly tell which is which : Reason hath so many shapes, colours and forms, that we know not which to take hold of ; experience and events have as many : What shall we do then ? *To the Law and to the Testimony*, Isa. 8. 20. *Search the Scripture*, 2 Tim. 3. 14, --- 17. Eph. 4. 14.

6 As 'tis impertinent, yea meer vanity and very folly, to make a profession of love to God, and yet to express none to our Neighbour, 1 *John* 3. 17. and 4. 20. So 'tis in vain to pretend love to mens souls, while we shew no love to their bodies. Surely no man will

will thank another for killing him, though he should tell him 'twere in kindness: 'Tis worse than he, that as a mad man casteth Fire-brands, Arrows and Death, and saith, *Am not I in sports?* Prov. 26. 18, 19. No man cares for such biting Jest and hurtful Sports, much less for injurious Courtesies and killing Kindnesses. Persons may complement, and say they will do this and that (and I know not what) for your service and welfare; but who can look for service, where he finds unfaithfulness and violence, 1 Sam. 18. 25.

7 That the evil of sin is the greatest evil, appears by this, as well as many other arguments, that (though other evils may be complain'd of and lamented, yet) there's none to be repented of, but this of sin.

8 A man cannot do himself a greater kindness, nor better service, than to serve God with his best, his all, and to his utmost: For as wicked men, by the evil of sin, bring an evil reward, or reward of evil, viz. the wages of sin,
upon

upon their own Souls, *Isa.* 3. 9, 11. So they who serve God will find that in keeping his commands there's great reward, *Psal.* 19. no less than eternal Life by the gift of God, *Rom.* 6. 23. and therefore say to the Righteous, *it shall be well with them, for they shall, yea they shall eat the fruit of their doings, Isa.* 3. 10.

9. The good man's best, and the bad mans worst, lyes in *shall be's*, *Isa.* 3. 10, 11. in reversion. Here *Dives* had nothing but his good things, but hereafter he had no good thing. Here *Lazarus* had his evil things, but afterward no evil thing. The good man when he dies takes his leave of, and departs from all evil; and the evil man when he dies takes his leave of, and departs from all his goods, *which was all the good he had*. Now he is comforted, but thou art tormented, *Luke* 16. 25. Oh 'tis a sad thing to have ones portion of good only in this life, *Psal.* 17. 14.

10. The things of this World, *viz.* the

the lusts of the Eye, the lusts of the Flesh, and the Pride of Life (which some call *The Worlds Trinity*) the God which Worldlings worship, have many charms, and are bewitching : Many have been enchanted by the god of this World, to make this World their God ; and there's no conquering, no nor avoyding the influence and force of its Philters, which work on the sense, but by Faith and being strong in Faith, *Heb. 11. 25. 1 John 5. 4, 5.*

11 Our great desire and endeavour should be to be men of truth ; *true* to God and his Glory ; *true* to our souls and their happiness ; *true* to men and all the offices of Love we owe to them ; and we should *owe no man any thing but love*, *Eph. 4. 15. Rom. 13. 8.* Falshood and *Hypocrisie* is ungodly, unmanly, and unfriendly ; 'tis odious to God and all men that discover it, and must needs be hurtful to them that act it ; for *Matth. 23. 33.*

12 'Tis to be our Prayer and Care, not only to receive mercy from God,
but

but to improve it for God, and return the praise to God, *Psal.* 116. 12. yea, and that according to the benefits which we receive, *Psal.* 116. 12. *2 Chron.* 32. 25. and then 'twill be a more blessed thing to give than to receive, *Acts* 29. 35. For thankfulness, and *giving God the praise, is the completing and crowning of all our mercies*, without which they are scarce to be called blessings, *Psal.* 40. 1, 2, 3. There are six degrees of mercy, and the New Song is the sweet close and glorious Crown of all.*

13 A good man would gladly be preserved, not only from miscarriages, but mistakes, *for they occasion miscarriages*, not only from presumption, but ignorance; not only from the known evil of his ways, but the unknown and undiscerned secrets of his heart: and is impatient till he be so upright, as not only, not to commit the great transgression, but that the thoughts of his heart, the words of his mouth, and the works of his hands, may be all acceptable

table to his God, *Psal.* 19. 12, — 14.

14 Oh what a sad life do they live, who live in pleasures ! Life do I say ? No, no, *they are dead while they live,* 1 *Tim.* 5. 6. If we will say they live, we must say, that 'tis but like *Bedlams*, who (and their pleasures also) are run stark mad : For to this purpose is that of *Solomon*, *Eccles.* 2. 2. or else they are degenerated and metamorphosed into Beasts, *Jer.* 5. 8.

15 Fondness is the sickness of love, by which children are taught to rebel, 1 *Kings* 1. 5, 6. If it proceed not so far, yet they are very ill bred ; for such persons (as som-body says) teach their children to be Gentlewomen, before they teach them to be women ; to bridle their chins more than their tongues or pride and passions ; how to behave themselves in a Dance, better than in Company ; how to wear fine cloaths, than how to do vertuously : thus they are put off (being puffed up) with shew without substance. But let us learn to teach children (*to whom much reverence*

rence is *due*) by word and deed, by doctrine and example, if ever we expect they should prove dutiful to God and to us, and of any use to others while they are in the World, 1 Sam. 3.

13. Tit. 2. 4, 5. Prov. 22. 6. and 23. 13, 14. & 13. 24. & 19. 18. & 22. 15.

16 He that keepeth Israel doth neither slumber nor sleep, Psal. 121. 4. And how safely and quietly may they sleep, for whom God is pleas'd to wake and watch? Psal. 4. 8. & 3. 5. Prov. 3. 24.

17 Will-worship and Will-suffering are both bad; as is clear from Col. 2. 23. 1 Cor. 13. 3.

18 'Tis no cure of Passion to delay it: For that which *Athenodorus* prescrib'd to *Augustus*, to repeat the Alphabet between passion and revenge, is but boyish and slight, as diverting the mind to a trifle; which is only to couzen, and not to conquer the distemper: 'Tis like the cure of *Empericks*, which may allay, not free a disease: 'tis best to pluck it up by the Roots; and how that's done, see Gal. 4. 24.

19 They

19 They dispute best, and are most like to prevail, who use hard arguments and soft words, *Prov.* 15. 1. and 25. 15. *John* 7. 46.

20 An hypocrite is one who seems to be what he is not, and would not seem (nor be seen) to be what he is. *Matth.* 23. 25, — 28.

21 All men offend in many things, *James* 3. 2. and many men offend in all they do, *Gen.* 6. 5.

22 If sinners be damned, 'tis just with God to damn them ; if they be saved, 'tis mercy from God, *Rom.* 6. 23.

23 When the Law of God is written in our hearts to teach us, our hearts will be in the Law of God to do it, *Psal.* 40. 8. *Heb.* 8. 10, 11.

24 If it be thy custome to sin, know that 'tis Gods custome to punish sinners, as *Rom.* 8. 28. 2 *Thess.* 2. 11, 12.

25 He that hath God for him, need not fear what any (Man or Devil) can do against him, *Rom.* 8. 31.

26 We can call nothing properly our own, but our sins ; for all things else

else we owe (and should pay) an acknowledgment to God ; yea, even for our very miseries, they being not only less than our iniquity deserves, *Ezra* 9. 13. but (though of sins procuring) are design'd by God , not only to correct us for our evil, but to instruct us for our good, *Heb.* 12. 10. and *It greatly becomes us to bear, and concerns us to bear the Rod*, *Mic.* 7. 9. & *Mic.* 6. 9. for, *Prov.* 3. 11, 12. & *Psal.* 94. 12.

27 Conscience, Credit and Friendship, are three of the most valuable things in the World ; but Conscience above any, *2 Cor.* 1. 12.

28 All Divine Writings, *viz.* the Holy Scriptures, contain more matter than words, they have an infinite (unsearchable depth of) sense and meaning : but many humane Writings have more words than matter, *1 Tim.* 1. 4. *Tit.* 3. 9. *2 Tim.* 3. 15, 16, 17.

29 Persons intelligent and pious, will not be apt to value any Discourse for witty, that cannot please the Fancy without offending the Conscience :

nor ever think it a demonstration of a mans wit, that he will adventure to be damned to be thought one, *as they do that abuse the Scripture*, and turn the Grace of God into Lasciviousness, and are wanton, if not profane, though but in Jest, *Jude 4. Eph. 5. 3, — 6.*

30 Self-love will make us admire and magnifie any one that will admire and magnifie us, *Gal. 4. 17.*

31 The best use we can make of others dissolutions, is to prepare for our own; *and the death of others doth naturally mind us of our mortality*; which calls upon us to live well, seeing we dye daily, and may dye to day before to morrow: and if this night our soul should be taken from us without Repentance, we shall not only dye, but perish, *Luke 13. 3.*

32 As for such as aspire to posthume Glory, 'tis to be admired to see their ambition projecting beyond the Grave, but themselves (it may be) stepping short of Heaven: Oh what Fools are they (*how much soever applauded for Wits*)

Wit) who attempt things they shall never see, and provide torments they shall ever feel, *Luke* 12. 20, 21. *Psal.* 49. 11, 12, 13. 'Twill be cold satisfaction, to have a name recorded and celebrated in any Book (for Beauty, Wit, Valour, Riches, &c.) if it be blotted out of the Book of Life, *Ezek.* 32. 33. *Rev.* 13. 8. or were never written in it, *Rev.* 20. 15.

33 They who will not do themselves the right to practise Religion, should not do Religion the wrong to profess it, *Psal.* 50. 16.

34 Affected hardness is usually followed and frequently punished with inflicted hardness. The harder mens hearts are, the more they sin, and the more they sin, the harder their hearts are, *Heb.* 3. 13.

35 *Religion is no Book-craft, nor Paper-skill.* Man indeed may teach the Tongues, but God only the things: Man may teach the Grammar and Rhetorick, but God teacheth the Divinity of revealed Truths: Man may teach

the ear, but God only teacheth the heart, *1 Cor. 3. 7. Heb. 8. 10, 11.*

35 We are to do all we do to glorify God, and to do it so that God may be glorified, *1 Cor. 10. 31.* which is not by communicating any glory to him, for that we cannot, but by receiving his grace into us, that it may animate and act us, and thereby we be like him and please him : For 'Tis all one in Scripture Phrase, to glorify and to please God. Father, glorify thy self, *John 12. 28.* and, Father, thy Will be done, *Matth. 26. 39.*

36 Light, foolish and idle talk, hath nothing of weight in it, unless it be, that 'tis a burthen to the hearers ; and such men do best at last, viz. when they make an end of talking, *Eph. 4. 29. Prov. 30. 22. & 29. 11. Eccles. 10. 12, — 15: Prov. 26. 7, 9. Eccl. 7. 5.*

37 Time and leisure is not given to any man, that he might do nothing, or (which is worse) that they might do evil, but that they might do good and well, *Psal. 90. 12. Eph. 5. 15, 16.* As for

for Sports and Pastimes, the best of them come so near to idleness, and the worst of them to vice, that as the one is not to be allowed any, so the other no considerable part of our time, *Ecccl.* 9. 10. and 11. 9. and 12. 1.

38 Many men live as if they had no souls to save, or at least, as if they had no mind to save their souls, *Prov.* 8. 36. which some read (*Spernit animam*) he despiseth his soul, as if 'twere good for nothing but to be damned: and as we read it, 'tis to shew, that sinners do nothing but wrong and undo themselves; they are *Felones de se*, self-murderers, *Luke* 12. 20, 21.

39 Some men (and some called *Gentlemen*) scorn to pray to God, as much as to beg of men, *Job* 21. 13, 14, 15. And some care for only so much Religion, as will save their credit in this World, and not their souls in the other World: Vertue and Godliness (they think) are good names and words, but they will have no acquaintance with the things, *2 Tim.* 3. 5.

40 Some men instead of laying up their treasure in Heaven, lay up and place heaven in their treasure, *Luke 12. 20, 21.* They make Gold their God, *Job 31. 24.* yet (it may be) can be content to hear of honouring God, so long as 'tis not with their substance, *Prov. 3. 9.*

41 Without Gods assistance, we can do nothing, *John 15. 5. 2 Cor. 3. 5.* and without Gods blessing, all we do will come to nothing, *1 Cor. 3. 7.*

42 We should rather heal than discover, yet rather discover than flatter the vices of them with whom we converse, *Gal. 2. 14.*

43 We should so speak, as that none may be the worse, but all the better for hearing us; that all may be brought to the love of goodness and hatred of sin, by our discourse, *Eph. 4. 29. Col. 4. 6.*

44 'Tis very *hungry-mit* that can feed on such *nauseous diet*, as deridingly to discourse of, and rejoyce at, other mens infirmities or calamities,
yea

yea though they be enemies, *Prov.* 23. 17. *Job* 31. 29. *Prov.* 17. 5. *Psal.* 35. 15. And 'tis very *dwarfsb-wit*, base, low, and sordid (like that of *Zibba*) which cannot tell how to advance it self, but by trampling on others reputation, *2 Sam.* 16. 3.

45 When riches increase, we should not be affected with them; nor when they decrease, should we be afflicted for them: *Transports and Torments are equally to be avoided.* A man should never lose the serenity and calmness of his mind; either in enjoyments or in dis-appointments, in gains or losses. How and where to learn it, see *Phil.* 4. 11, 12, 13.

46 He hath not spent his life ill, who hath learned to die well: in order to which we must above all endeavour that our sins may die, and we may see them dead before our selves, *1 Cor.* 15. 55, 56, 57.

47 He can never live contentedly, that fears to die. It's no great thing to live, slaves and beasts can do that;

but 'tis a great thing to live and die well, 2 *Tim.* 4. 6, 7.

48 It's a good and cheap time to die in, when to live is rather a burthen, than a blessing; and there is more evil in life, than good: and indeed *there are many things in life, worse than death*; beside our sins, our sicknesses, and sometime physick too, that many times we undergo many deaths to avoid one: but yet *'tis best to submit to God both for time and way*; and 'tis our duty to live and use good means to live as long as we can, that we may bring glory to God, whether by doing or suffering, *Isa.* 57. 1. *Phil.* 1. 20, — 25.

49 The best way never to be cross in our desires, is to make Gods Will our own: by this we shall never miss of having our own free choice in all things, *Matth.* 26. 39. and we should never say (*Fiat voluntas mea nisi quia tua*) our will be done, but only as and because 'tis Gods, *James* 4. 15.

50 Obedience and well-doing is the good mans wages as well as work; and he will be doing good, though he do good for nothing else: and they who do not good, are (as we say) too good, that is *starke-naught*, and good for nothing at all, *Psal. 14. 4, 5.*

51 The pain of getting, the care of keeping, and fear of losing, takes away much of the comfort of having riches: See *Solomon's Ecclesiastes.*

52 He is the true Gentleman, who is Gods Servant, the Worlds Master, and Sins Conquerour, *Heb. 11. 25.*

53 'Tis cold comfort to see ones enemy in a bad, and not ones self in a good condition; that he is miserable, and we not happy: which we can never be, if our sin be not subdued, as well as (and which is the worst of) our enemies. 'Tis to be base, to conquer men, and be conquered by lusts, *Prov. 16. 32.*

54 Man made sin, and sin unmakes (for it unmans, and by taking away the likeness of God ungod) man:

or

or man doth sin, and sin doth undo man, *Prov. 8. 34. Ezek. 16.*

55 He that is not so good as he may be in his present condition, is not like to be as good as he should be in another condition: we do but flatter and abuse our selves with promises and purposes of what we will be, while we neglect to be what we ought, *Eccles. 9. 19. Dent. 5. 27, --- 29.*

56 He that doth not do good for Gods-sake in a time of prosperity, is not like to suffer evil for Gods-sake in a day of adversity: and so backward, *Job 2. 10. Eccles. 7. 14.*

57 Ambition is never quiet, but restless and incroaching, crying like the Horse-leeck, Give, Give: at first it longs to be next the best, then to be equal with the best, and then to be chief above the best: and what it ends in, may be observed in *Absalom, Haman* and *Julius Caesar, &c.* They that will by unlawful means climb highest, are like to fall lowest: for *Pride is the*

the Usher to a Fall, Prov. 16. 18.

58 Friends usually fail them that fly, as either suspecting the persons and their cause, or fearing what they may suffer for their sakes, *1 Sam. 21. 1.*
1 Sam. 29. 4, 5.

59 Man is not only born, but new-born to trouble, *Mattb. 16. 24. 2 Tim. 3. 12.*

60 It's too usual in prosperity to forget the threatnings, *Hos. 2. 13.* and in adversity to forget the promises of God, *Isa. 49. 14, 17.*

61 Many times when men come to a *We will*, God comes to a *Thou shalt*: the judgement is as their sin: and God is as much set on his will for judgement, as men are set on their will for sin, *1 Sam. 8. 19. Hos. 13. 11. Psal. 109. 17, 18.*

62 Worldly men are for the rudiments of the World, because they bring in the things of the World; and cry out, Great is *Diana* of the *Ephe-sians*, because she brings no small gain unto the Craftsmen, and by which

which they have all their wealth, *Act* 19.24,35,28. Hence 'tis that the *Pope* prevails more than a General Council, because he hath Places and Preferments to bestow, and they have none, *1 Tim.* 6.3,4,5.

63 'Tis made a question by some, which is better, the War that brings Peace, or the Peace that brings War; but surely, we should endeavour to have Peace with God and all men, and to War with nothing but the Devil, the Flesh and Sin, *Eph.* 6.12.

64 Though men may pluck my heart out of my bowels, they shall never pluck the truth (nor the love of it) out of my heart, was the saying of (and becoming) a *Martyr*.

65 If the Word of God slay not the sin of man, yet twill slay the Man of Sin, *2 Thes.* 2.8. and the man that goes on in sin, *Hos.* 6.5.

66 God made man to serve him, and he that serves God is a made man: for Godliness is the making (the enriching and exalting) of a man.

A man is made for ever when he is new-made, 1 Tim. 4. 8.

67 If Gods Precepts be far from our hearts, his Ear will be far from our Prayers, *Prov. 1. 28.*

68 Sleep, which is the Shadow of Death, is the Nurse of Nature, the Parentbess of our Cares, Grievs, and Troubles; and Death is the *Periodus*, the full stop, point, or end of them all, if we die in the Lord, *Revel. 14. 13.* The Resurrection is the beginning of a new Verse, or *Paragraph*, yea of the whole Tract of Eternal Life, to the Children of the Resurrection, *John 5. 29.*

69 Though it be a misery to have a sinful heart, yet 'tis a mercy to see it so; for *Conviction is the first step to Conversion*: and though there are many vile enough (as to their state) to be damned, yet there are but few vile enough (as to their sense in their own eyes) to be saved, or to cry out, *What shall we do to be saved? Acts 2.*

70 The Professors of and Pleaders for merit, would be loth to use such arguments before God in Prayer (*which is a little day (or the emblem of the Day) of Judgement*) before God, as they do in dispute, before Men: as, I am worthy for whom thou should'st do this. Though some did plead it for the man, yet the man durst not plead it for himself, as *Luke 7. 4.* with 7.

71 There's not so great a difference, between the highest Saint in Heaven, and the lowest Saint on Earth, for 'tis but (*gradu*) in degree; as there is between the lowest Saint on Earth and the highest Man (if but a Man) on Earth; for 'tis (*specie*) a difference in kind, *Prov. 12. 26.* and God loveth the lowest Saint, more than the highest Angel doth love God.

72 When Christians goods are spoil'd and taken from them for Christs sake, Men take what is not, but God what is his own: and yet he will place it to their account, and reward

ward them abundantly, if not in this Life, yet in that to come; if not in kind, yet in kindness, which is infinitely better, *Heb. 10. 34. Matth. 19. 29.*

73 It might be just with God to make them go naked for want, who go naked for wantonness; and to suffer them to be bespotted with the Name of proud, &c. who bespot themselves for the fame of beauty: and though charity command me to believe, that some women which hang out signs, will not lodge strangers; yet these *Mock-Guests* (as one calls them) seem guilty of tempting others to tempt them, *Gen. 38. 14, 15, 16. Prov. 7. 15, 16, 17.*

74 'Twere to be wisht there were more and fairer proportion, between Profession and Practice: That men would do as they say; and not only talk of, but walk in Christ and the Spirit: and not only adorn themselves, their houses, and their books, with fine, gay and golden clothing, hangings

hangings and covers : but that they would adorn the inner man with a meek and quiet Spirit , and the outer man with Good Works , and by both the Doctrine of God our Saviour ; *for he is a very piteous Christian , who in words confesseth , but in works denieth Christ , Gal. 4. 25. Col. 2. 6. 1 Tim. 2. 9, 10. 1 Pet. 3. 4. Titus 2. 10. and 1. 16.* How can he be true to the Will of God , that's false to his own word ?

75 Wicked men do not only depart from God , but bid God depart from them , *Job 21. 14.* but wo unto them , when God takes them to their word , *Hos. 9. 12.* and when they shall hear that dreadful Sentence , *Depart from me ye cursed , Matth. 25. 41.* Sin and damnation have one Name , departure from God.

76 We have great reason to acknowledge our beholdenness to God , for the time that is past , and as great to own our dependance on God , for the time to come ; and are by both hugely and strongly obliged to glorifie God , *Dan. 5. 23.* 77 Think-

77 Thinking time, *if well improved*, may be some of our best time, and we may be in good company when alone. There is a Story of a Gentleman, who on his Death-bed laid this one command upon his wild son, and engaged him to the performance of it by a solemn promise, *viz. That he should spend some time every day in retired thinking*, but left him at liberty to think on what he would : Being under this promise, and having this liberty, he addresses himself to perform the one, and enjoy the other ; one day recalling his past pleasures, another contriving new delights ; but at length becomes inquisitive after his Fathers design and end, in requiring this penance : He knew his Father to be a wise and good man, and therefore concluded his design to be so too ; that his intent could be no other, but to bring him to consider his wayes, and whither they tended, and what would become of him if he were not religious, but should live and dye in his sin : which was by

a divine hand set so home, that he was restless till it was made effectual to his becoming a new man. Happy Command ! happy Promise ! happy Performance ! happy Time ! happy Employment ! happy success ! Some-body hath a saying, that *Consideration is half Conversion*, and that a considerative person is not far, nor is like to be long from the Kingdome of Heaven. The great complaint God makes of men, is this, that they are not men, *i. e.* rationally considering and reflecting on their wayes, *Isa.* 1. 3. and 44. 19. *As if 'twere impossible for men to act sinfully, if they would act rationally*; and therefore calls on them to shew themselves men, *Isa.* 46. 8. When the Prodigal came to himself, he quickly went to his Father.

73 When men (as the Apostle *Paul* doth often) use *Hyperbolies* in speaking of Grace and Glory, it makes the highest of them, but seeming ones: for they are a Theme, on which 'tis easie for a man to speak much, but impossible

possible to speak too much, or well enough ; there's want in the words that are, and want of more words than there are, to tell us the All of Grace and Glory, *Eph.* 3. 18, 19. and 3. 8. *2 Cor.* 4. 17. 1 *John* 3. 1, 2, 3.

79 Of the two, Promises bind Faith more than threatnings do ; and we should ever be (as God is) more ready to promise than threaten, and to perform them, rather than execute these, *Psal.* 105. 8, 9.

80 He must be of a very weak Understanding, or very perverse Will, who is so illogical, as to conclude from the ill practise of men professing a good Religion, that the Religion is bad ; and will not *distinguish between Fact and Faith*, Practise and Principle : and so is he that will give way to such inconsequential reasonings, as to conclude from one bad, or some bad, that all are so : That because *Judas* was a Traytor, none of the Disciples were true, faithful and honest. 'Tis impertinent and absurd, to say, *This is their*
H 2 *Religion,*

Religion, and they are all alike.

81 Conscience is a Deputy-God (as *Moses* was made a God to *Pharaoh*)

1. To declare the Will of God. 2. To instigate to the doing thereof : And 3. To bring Plagues and Terrors, if it be not obeyed, *Rom. 2. 15.*

82 To sin is *humane-like*, to grieve for't is *saint-like*, but to persevere in, and to boast of it, is *Devil-like*, *John 8. 44.*

83 Every sin transgresseth Gods Command ; but they who prefer the Traditions of men before the Commands of God, do make his Commands of none effect, *Math. 15. 6, — 9.* and *Mark 7. 7, — 13.*

84 A man may conceive more in an hour, than all the greatest of Kings or Emperours did ever enjoy ; as Rocks of Diamond, Heaps of Pearl, Mountains of Gold ; but 'tis impossible to think what God is able to do, or to conceive what God will do for them that love him, *Eph. 3. 20. 1 Cor. 2. 9.*

85 'Tis not the Faith of sense, which
is

is seeing, nor the Faith of Reason, which is knowing, but the Faith of Revelation, which is believing, that the Gospel requires, *Heb. 11. 1. John 20. 31.*

86 Where there is not quiet in passive Obedience, the sincerity of active may be doubted, *Job 4. 3, 4, 5.*

87 We should look to it, that we be gracious, as well as vertuous, and not only be conformable to the dictates of Philosophy, but of Divinity: We should do good, not only for others sake, or our own sake, or Vertues sake, but for Gods sake. We then do well, (and shall hear it said, *Well done good and faithful servants*) when the good we do is from the love of God as the Principle, *1 John 5. 3.* by the Will of God as the Rule, *Gal. 6. 16.* and to the Glory of God as the End, *1 Cor. 10. 31.*

88 Some men are so impudently wicked, that though they take Gods Name into their Mouth, yet they hate to be reformed; and because God is

silent, they think he gives consent, and that he is such an one as themselves, *Psal.* 50. 16, — 21. that God is as much a lover of sin as they are : for *Mal.* 2. 17. they stick not to say, *Every one that doth evil, is good in the sight of the Lord, and he delighteth in them :* or, *Where is the God of Judgment ? and Because Judgment is not executed speedily, therefore their heart is fully set to do evil,* *Eccles.* 8. 11. God is scarce known or acknowledged, but as he is a God of Judgment, *Psal.* 9. 16. Now seeing nothing else but Judgment will convince them, hence it is that *David, Jeremiah, &c.* do so often pray for Judgment on the wicked, *viz.* that they may know they are but men, *Psal.* 9. 20. that they may seek thy Name, O Lord, that they may know, that thou whose Name is *Jehovah*, art most High over all the earth, *Psal.* 83. 16, 18. They pray for evil to do them good, and seem to curse them that they may be blessed : For such cursings are not the imprecations of their spirit, but the predictions of

of Gods Spirit, to signifie, not what they desire may be, but what God threatens shall be, their condition, if they persist in their sin, and what they deserve for having sinned. They that call for fire from Heaven, know not what spirit they are of. Bless and curse not, yea bless them that curse you, and pray for them that despitefully use you, and perhaps both they will be, and you will speed, the better, *Matth.* 5. 44, 45. *To curse any person or thing passionately, is an infirmity at least, but to do it maliciously is impiety at the best.*

89 No man can positively and infallibly say what God will do with the Man of Sin, as to the particulars of his punishment, or the time of it; nor how God will recover the World from under the power of *Antichristianism*: 'Tis to be wisht it may be (and some believe it will be) by the Sword of the Spirit, the Word of God, rather than by the Sword of VVar and the wrath of man; by conversion, than by confusion, *by turning hearts, than*

by taking away lives. Surely next to sin, nothing can be more cross and dreadful to a Christian Genius and Spirit, than war. *'Tis sad to think of fighting and dying, but sadder to think of damning.* I should be very jealous of, and angry with my self, should I find an inclination to please my self in the ruine, the death, especially in the damnation of any person : and I am pretty confident, that if it might pass according to the Votes of good men, they would all wish and pray, that no one person might sin any more or perish for ever : and whatever shakings yet remain for this world, till the Judgment Day, that they may begin and end only in holiness, and be managed with a meek and quiet Spirit, *Isa. 2. 4. Hag. 2. 6, 7. Jam. 3. 13, — 18.*

90 To hold Communion with men that are sinners, and not to have Communion with their sins, is *an excellent sociable spirit.* To extend it where the Rule commands, and deny it where the Rule forbids, qualifies us to converse

verse with God and Men, 1 *Cor.* 5. 9, 10, 11. *Eph.* 5. 6, — 17. 1 *John* 1. 3, — 7.

91 If we have not been thankful for great mercies, God may and sometime doth take them away, that he may bring us to have a great value, and to be thankful for the least of mercies, *Lam.* 3. 22. 2 *Kings* 20. 16. — 20.

92 The heart may be (allowably) toucht and feel, when objects of joy and grief present themselves to, and are upon us. *God allows us to give Nature its due, provided we deny not him his due.* Our blessed Lord and Saviour was sensible of such things, *Heb.* 4. 15. and without it a man should be not only a *Stoick*, but a *Stock*; and 'twould be no exercise or tryal of grace, if matter of grief and fear were not perceived and felt, *Heb.* 12. 11.

93 God rested not from his work of Creation, till man was made; nor can man rest from his pursuits after the Creation, till God be enjoyed, *Psal.*

73. 25. *Fecisti nos Domine propter te, nec acquiescimus donec ad te perveniamus*, said St. *Austine* ; thou madest us for thy self, O Lord, and we are not quiet, till we come unto thee. And 'tis only in the God-Man Christ Jesus, that God is, and we can be well pleased.

94 Love is the fulfilling of the Law, Faith the fulfilling of the Gospel, and both the fulfilling of Christian Religion. *Gal. 5. 6.*

It is as clear by Scripture-light that Christ is God, as 'tis by Natures-light, that there is a God, *Rom. 9. 5. Psal. 14. 1.*

96 Though they that write or speak of the Holy Scripture, may decline a Rhetorical style ; the subject needs but few of its Ornaments, as not necessary ; and rejects many as indecencies, mis-becoming the Majesty of so sacred a thing, *1 Cor. 2. 1, — 5. and vers. 13.* yet this great Apostle, that he might gain upon, became all things to, all men, as being debtor to the wise

wife and to the unwise or unlearned, *Rom. 1. 14, 15.* & therefore we find him not only *disputing* strenuously, and contending earnestly for the faith, *Acts 17.* but using a flowing *eloquence*, and the flowers of Rhetorick very often, and sometimes quoting their *Poets* too.

97 Through want to be destitute, or through will to deprive our selves of food and raiment, is the one our misery, the other our folly, not any Mortification; which is not in denying the body necessities, but in abridging it of its irregular sensual appetites, *Col. 2. 23.*

98 Were the Scriptures sufficiently understood, they would be highly venerated: and they that would keep others from reading of them, do (as *Saul* by his rash adjuration) withhold them from eating that honey, which being tasted, did not only gratifie the Palate, but enlighten the Eyes, *Psal. 19. 7. — 10.*

99 There's

99 There's great difference between doing and being obedient to the Will of God ; *The ground of Religious Obedience is , because God commands the things to be done , more than that they are good in themselves : Doing a thing because most suitable to Nature , or because it pleaseth us , speaks Morality ; but doing it because God commands it , and to please him , speaks true Religion and the Obedience of Faith , Matth. 7. 21, 22, 23. 1 John 3. 21, 22.*

100 When men have sn'd , how pleasant so ever they may taste it , yet they will feel it lie so cross and scurvily in their breasts , that they will take no pleasure to look into themselves , or be sensibly prick't and pain'd , if they have the hardiness so to do , *Gen. 4. 13. Job 20. 12, --- 14.*

T H E
Fourth Century.

1 **M**Any persons that at first believed in Christ but upon report, are afterwards (*by better acquaintance*) brought to believe on him on his own account, *John* 9. 39, — 42.

2 Is it not more truly honourable and glorious to serve that God, who commands all the World, and will crown his Servant with glory; than to be a slave to those passions and lusts, which put men upon continual hard service, and torment them for it, when they have done? *Matth.* 27. 3, — 5.

3 Two things should be much laid to heart by us, *the sin of our Nature*, *Psal.* 51. 5. *Rom.* 7. 24. and *the Nature of Sin*, 1 *John* 3. 4.

4 If we come to Christ, he will not cast us out, *John* 6. 37. but if we do not come to him, we cast away our selves, *Prov.* 8. 36. *John* 8. 24.

5 The Commands of God shew us what our power was, what our duty is, and what our prayer should be: *Da quod jubes, & jube quod vis*, Give us Lord to do what thou commandest, and command us to do what thou wilt, *Psal.* 143. 10.

6 The Work of Creation is called but the Work of Gods Fingers, *Psal.* 8. 4. or his Hands at most, *v.* 6. and 19. 1. but the Work of Redemption is wrought with his Arme, *Luke* 1. 51.

7 The Persons who are recorded to have been eminent in one particular Grace, have yet miscarried in not acting according but contrary to that Grace: As *Abraham* for Faith, yet denied his Wife from Unbelief: *Moses* for Meekness, yet excluded *Canaan* for Passion; *Job* for Patience, yet how Impatient? for though he never did

did as the Devil said he would, and his Wife tempted him to do, *viz. Curse God*, yet he came neer it, in cursing the Day of his Birth: Saint *Peter* for Courage, yet denied Christ, and afterward (*which was a spice of the old disease*) he dissembled for fear, *Gal. 2. 12.*

8 When a *Manichee* contended with Saint *Anstine*, and cried out, *Hear me, Hear me*, the good Father modestly answered, *Nec ego te, nec tu me; sed ambo audiamus Apostolum*, I will not hear thee, nor do thou hear me, but let us both hear the Apostle: so the *Papists* cry out, *Hear the Fathers, hear the Fathers*, but we may answer, *Let's hear the Apostles and Prophets*, who were the Grand and Great Grand-Fathers, *Eph. 2. 20.*

9 Man-fallen is Man-inverted, and turn'd clean-contrary to what he was: his love is where his hatred should be, his glory where his shame. &c. He accounts strictness a sin, and sin a bravery, *Tit. 3 3. Phil. 3. Col. 1. 21.* So that
we

we may exclaim as one doth, *Good God!* Whither is man fallen! at first we practice sin, then defend it, then boast of it; 'tis at first (perhaps) a burthen, then a custome, and then a delight: but at last 'twill be an hell! as in *Cain* and *Judas*.

10 They are both deceiv'd: (1) Who say, no matter how we believe, but how we live; and (2) They who say, no matter how we live, but how we believe: The truth is, *We must believe and live in the Truth, or else we shall not be saved by the Truth,* 2 *Thess.* 2. 10, 11, 12.

11 Gods love to him, will not suffer him to depart from them, and their fear of him and love to him, will not suffer them to depart from him, *Jer.* 32. 40. nothing shall separate them from the love of God in Christ, *Rom.* 8. 39.

12 When we are in Prosperity, we are prone to lay our hearts too near it, *Psal.* 62. 10. and when we are in Adversity, we are as prone to lay it

too near our hearts, *Psal.* 77. 6, --- 9.

13 The fear of an higher Power in Heaven, should ballance and byas them that are high in power on Earth: *The greatest men have at one time or other met with their match*, but the Great God never met with his, *Job* 31. 13, 14. and 38. 3. and 40. 2, 8, 9. and 42. 2, 3. *1 Cor.* 10. 22. *Acts* 5. 39. and 23. 9.

14 Books are a memory without us, and memory is a Book within us. God hath his Books too, which will be opened: happy they for whom, but miserable they against whom they shall be open'd, *Mal.* 3. 16. *Revel.* 20. 12.

15 God declares himself Three Wayes, (1) By his Works to the Eye. (2) By his Word to the Eare: and (3) By his Spirit to the Heart: Blessed are the Eyes which see, the Ears which hear, and the Hearts which receive the declarations of God, *Matth.* 13. 16. and *Luke* 8. 15. but wo to others, *Matth.* 13. 13, 14. *Rom.* 1. 19, 20.

16 The New Creature is but a Creature, and though it have Communion with God, it cannot be God: *Divine it may, a Deity it cannot be.* Let them consider it, that talk so madly of being godded with God, &c.

17 An hard-heart is the Devils Cushion, he sits softest on an heart of stone, 2 Cor. 4. 4. compared with Eph. 4. 18.

18 A Wise Man may learn much of or by a Fool, but a Fool (especially the conceited one) will not learn any thing of a Wise Man, Prov. 1. 7. and 26. 12.

19 Though we have learnt to call and celebrate the World and things thereof by the *great* Names of Grandure and Gallantry, by the *pleasing* Names of Pleasure and Prettiness, by the *affected* Names of Honour and Happiness, by the *taking* Names of Beauty and Bravery; yet we do but miscall and flatter it (yea abuse ourselves to boot) for it's proper Names are far otherwise: *Vanity of Vanities* being

being it's first (*Pronomen*) and *Vexati-*
of Spirit it's second and Surname,
(*Cognomen*) as the great and search-
ing *Antiquary* found them to be,
Eccl. 1. 1, 2.

20 God will not be put off with a
mouth-full of good words; 'tis in
vain to say to him *Lord, Lord*, by way
of Profession, Prayer, and Appeal,
if we do not do his Will: for though
we may plead with him, and quote
out many preachments, &c. yet he
will profess, that he never knew us,
no not then when casting out Devils,
&c. but will bid us depart as Work-
ers of Iniquity, even then when we
pretended to preach up Holiness, and
to cast out the Devil and all his Works,
Matth. 7. 21, 22, 23.

21 They mourn for sin on the best
account; who mourn for it as the
worst of evils; and herein the worst,
as 'tis against God, *Psal.* 51. 4. and they
that do so, will mourn for other mens
sins as for their own, for they are a-
gainst God also; and it may be fear'd,
I 2 they

they never truly griev'd for their own, who can rejoyce at other mens, *1 Cor. 13. 6.*

22 When we make other mens sins our own, they will make us smart as much as if they were our own: And we may call other mens, *our-other mens sins*, not only when we command and counsel, or take pleasure in their sin, but when we do not reprove them for their sin, and use all due means to prevent or to remove their sin, *1 Kings 12. 28, 30. 1 Sam. 3. 13.*

23 Philosophy and Moral Discourses may teach men the Art of concealing their Vices, the way how to cut off the luxuriant branches and excrescencies of corruption: but *the Scripture-Doctrine only teacheth the way of subduing and putting them to death*, by laying its Axe to the root of the Tree the very Heart. Moral-Doctrine may help to make good men, but 'twill never make good Christians; for we are such only by learning of Christ Jesus, *Eph. 4. 20, 22.*

24 Alas ! How often are many mens Vertues nothing else but the results and effects of their Vices ? 'Tis Covetousness makes some Temperate ; and Ambition makes others Liberal and Just ; nay Lust makes some so religious as to pray , *James* 4.3. but they either aske and miss , or else are punished with the grant of their own desires. *Ob what a sorry thing is man ?* how few are there that know themselves ? how often are the actions commendable , and not the man ? Well-fare simplicity and godly sincerity , which make not only the actions , but the persons approved , *2 Cor.* 1.12.

25 Of all the store of Vanities which are in the World , *Eccles.* 1. 2. Man is one of the greatest , *Psal.* 39.5. and of all men, the Irreligious Atheists, who (*bratn-sick that they are*) endeavour to be worse than they can ; for they offer violence to the faculties and inclinations of their own souls : and wish that with , and say that in their hearts , which for their hearts they

I 3 can-

cannot stedfastly believe, *Psal.* 14. 1. so that though they may have a great deal of security, 'tis impossible they should have any satisfaction.

26 We should be very careful to behave our selves so, as to give all persons occasion to love us, at least to give none an occasion to hate or despise us, *Heb.* 12. 14. *1 Tim.* 4. 12.

27 What an uneasy and sickly condition is poor man in? full of impatience and discontent! all about him is Vanity, himself in his best estate is Vanity, yea altogether, *Psal.* 39. 5. Weariness attends not only his labour by day, but his sleep and rest by night; what of frights, what of dreams, what of very long lying, the man not at ease in an easie bed!

28 The most laborious and principal study is to study ones self, to know ones self; how to live at home and converse alone: not only company, but Books seduce us from it. *Meditation is a large and powerful study to them that can employ themselves in it.* Too many peruse others

others more than themselves (as some study Humane Writings more than Divine) 'tis more easie and a diversion; and we being idle seek these things for pastime, as if time lay heavy on our hands, and we had not employment enough in our selves, *Psal.* 4.4. and 39.3,4.

29 How many different and all very poor things, do many persons entertain and comfort themselves with when they come to die; either the great Name and Estate they shall leave behind them, or the confidence of their childrens worth, or the avoiding of this lives mischiefs, or the revenge that hangs over their heads who have been procurers of their death: *such as these are the miserable comforts that many men have.* But on the other hand, how many are tormented with the sting of Sin and a guilty conscience, with the fear of dying and shame of living, or with solicitudes and thoughtfulness of what will become of that and them they

shall leave behind. *Ab how few can meet death half way, and welcome it as a friend?* Surely none but they who have kept faith and a good conscience, *2 Tim. 4. 6, 7, 8.* How few are fit and willing to die? Surely none, but they who are in Christ Jesus, *Phil. 1. 23. Rom. 14. 8.*

30 Here below there is no satisfaction (for any, but disquietment for all) but them that are of an heavenly and divine mind, who live to and hope to live with God, *Psal. 39. 6, 7.*

31 In the *Old Testament*, the Prophecies of the latter dayes were of good and glorious times, but in the *New Testament*, the latter dayes are foretold to be apostatizing and perilous; bad for suffering, and worse for sinning, *1 Tim. 4. 1. 2 Tim. 3. 1.*

32 'Tis natural to own and acknowledge a God, *Rom. 1. 19.* but to own and acknowledge Jesus Christ to be Son of the Living God, is supernatural, *Matth. 16. 17.* and to know the
only

only true God, and Jesus Christ whom he hath sent, is Eternal Life, and this only, *John* 17.3.

33 The very questions and debates about the Souls Immortality, is a proof that 'tis so : for as none can distinguish between rational and irrational, who have not a rational soul ; *So none can distinguish between Mortal and Immortal, who have not an Immortal Soul.* Even so the controversies that are about the Mystery of Godliness, do prove *that without Controversie great is the Mystery of Godliness*, *1 Tim.* 3. 16.

33 Books that contain pleasure and profit are most likely to be lik't, at least 'tis most rational that they should ; as *profiting the more because they delight, and delighting the more because they profit* : by this rule the Book of Books (*the Bible*) should be most acceptable, *2 Tim.* 3. 15, 17.

34 How poor a thing is man ! and humane life ! The Vanities of Childhood, the wanderings and unsettlements

ments of Youth , the Cares , if not Vexations of Married , the desires and longings of Unmarried Folks , the diseases and other ill-attendants of Old-age, make life a wearisome thing; yet few care, and fewer are fit, to die. We may cry out as he , *O Solon!* yea *O Solomon!* *Eccles.* 11. 1. and 12, 1. and 12. 13.

35 Take man in his acquired accomplishments , as Learning, &c. by which one would think to find him much refined and harmonized; yet here he is much-what as he was before, giddy, straying and uncertain: There is no man, but on examination and experience must yeeld; that time or more exact discovery, hath discarded, often dis-credited, if not wholly dis-opinioned his former opinions; the inconsistency and ambulatoriness of the age of man will evince it. *In Childhood*, the greatest good in our opinion was Play; *then* Pleasure, *then* Conquest, *then* Honour, *then* Gain succeeded, confuted, and wore out each other;

other: and if there be so much of destruction and jostling in those opinions which be natural to us, how much more in those that be acquired? so that in all conditions from his Cradle to his Grave (where he must lie ere long) man doth little but disquiet himself, *Psal. 39. 6.*

36 He that hath most riches is most in debt, for he owes God, not only for what he is, but for more than he is worth, *Gen. 32. 10. 1 Chron. 29. 16.*

37 He that looks often on beauty, is like to be troubled with sore eyes, *Job 31. 1. Matth. 5. 28.* and (if he take not heed) with a sinning heart, for the eye not only affects but infects the heart; as at first, so still, *Gal. 3. 6.*

38 We may love him or her too too much, but we can never love them well, with or for whom we can be willing to sin and venture to be damned, or at best to buy repentance at a dear rate: for they are woful pleasures, that we must repent of or
be

be damned for, and such are all the pleasures of sin, *Prov.* 7. 22, 23. and 5. 7, — 14. and 7. 24, — 27.

39 Ever since *Eve* sinned, the daughters of men (as one saith) have been troubled with fits of the Mother, *viz.* *Curiosity and Pride*, and I may add, they will never be cured till they do become the Daughters of *Sarah*, *1 Pet.* 3. 1, — 6; *1 Tim.* 2. 9, — 15. As the Sons of *Adam* are cured of the bruise they got by his Fall, in becoming the Sons of *Abraham*, *Gal.* 3. 29. *Rom.* 4. 12;

40 Seeing we have lived here and must die, and yet live after death, and others succeed us when we are gone, we are greatly concern'd to send before us a very good treasure, *Matth.* 6. 19, 20. *1 Tim.* 6. 18, 19. to carry with us a very good conscience, *2 Tim.* 4. 6, 7. and to leave behind us a very good example; *John* 13. 15. *Phil.* 3. 17. *1 Tim.* 4. 12.

41 *Antichrist* is not only one that opposeth Christ, but also one that puts himself in the place of Christ,
pre-

pretending to act for him, but indeed acts against him. See *Dr. More's Idea of Antichristianisme*. There were those that were called Christs, yet were Antichrists; *Matth. 24. 23, 24. 1 John 3. 4. 2 Ep. of John 7*. Many called Gods that were but Idols; and accordingly there are to this day them that are called Christians in Name, but are indeed *Antichristians*. Let Papists look to it.

42 In transgressing the First Table we do sin against God, yet may not sin against man; but in transgressing the Second Table we sin not only against man but against God also: and in many cases God hath shewn himself more offended with the breach of the Second Table, than with omitting some duties against the First, *Matth. 9. 13. and 12. 7. and Isa. 1. 11, — 16. and always declares them to be but pretenders to the obedience of the first, who are not practisers of the Second, 1 John 3. 17. and 4. 20. and is most severely angry with them that make the duties*
of

of the first a Cloak for their breach of the second, *Matth.* 23. 14.

43 Many men do not only chuse Hell, but purchase it, as *Judas* did ; they will not inherit Hell, but pay for it. They who (as *Judas*) sell their salvation, buy their damnation.

44 The Irascible (as *Anger*, &c.) do more hurt than the Concupiscible (as *Love*, &c.) Passions ; these are indeed more sensual ; but those are more Devilish, *Jam.* 3. 14, 15.

45 We do not more need the zeal of generous Love, than the caution of well-advised Fear, which hath resisted as many and as strong temptations, and done as great things as Love, *Gen.* 22. 12. *Heb.* 11. 17. and God that bids us love, bids us also fear him : both are to be exercised ; and they are then well employed, when we love to please the God we fear, and fear to displease the God we love. VVhom should we fear but God, who can do most against us ? or love but God, who hath done, can and will do most for us ?

46 Patience is an excellent temperate Grace, it was never injurious to any; but as it is happy to it self, so it is alwayes innocent to others: *Its ambitions of nothing but Martyrdome,* Jam. 1. 4.

47 There is no valour to that of Christian Fortitude, which had rather suffer the greatest injuries, than do the least, *Matth. 5. 39, — 41.*

48 Nothing is unthankful but evil Angels and wicked men: For not only the Oxe knows his owner, and the Ass his Masters Crib, *Isa. 1. 3.* but (Stories tell us of) Beasts of Prey, who have usually no bowels of mercy, nor sense of Justice, have yet a kind of ingenuity to remember benefits. Lyons have done so.

49 As health consists in temperament, so the best way to preserve it is temperance: And 'tis good for the Souls health also, *2 Pet. 1. 6.* and as good health makes the Body, so a good Conscience the Soul (and *both make the man*) happy.

50 Vain men having set their hearts on an earthly Beauty, idolize it with a Divine Love ; and we may observe them in their Courting, to run out into deifying and adoring Complements : which plainly shews, that the natural instinct and inclination of Love ascends to a *Divinity*. Oh therefore set your affections on God above, where the way of life is to them that are wise, *Prov. 15. 24.* For as 'tis impossible to look directly upward and downward with the eyes of the body at the same time, so no less to love God and Mammon, *Matth. 6. 24. Col. 3. 1, 2. 1 John 2. 15. Jam. 4. 4.*

51 Many persons celebrate and admire the Vertues of them that are dead, yet cannot endure the same Vertues in them that are living, *Matth. 23. 29, --- 32.* and thus, *Many that were envied while they lived, have been Sainted when dead.*

52 Some that dare not make a trade of sin, will yet make a recreation of it now and then : They love what they

they do not (perhaps dare not) practise; they are contemplative sinners, and play with wanton thoughts and wishes, *Jer. 4. 14.*

53 The Covetous live poor to die rich: but what a mistake and mis-saying 'tis, to say, such a man died worth so many thousands, when he left it all behind him! he had been rich indeed, if (in the sense of the Apostle, *1 Tim. 6. 18, 19.*) he had sent it to Heaven afore-hand: 'Tis probable he died the poorer for leaving so much behind him; and indeed, no man dies rich (unless rich in grace, in faith and good works, while he lived) but the rich depart as poor and naked as any, and leave their wealth to others, *1 Tim. 6. 6, 7, 8.*

54 The Platonicks say, that the Soul is like a Chariot drawn with two Horses, whereof the one (*the Rational Part*) is fair and generous; the other (*the sensual*) deformed and resty: but its most evident, that not only the inferiour Faculties, but the

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superiour also are corrupted, otherwise the Inferiour could not draw them away. The mind is free, and cannot sin, but from it self, though urged and tempted by others : *Not only flesh, but spirit is fleshy*, 2 Cor. 1. 7. And the Apostle prayes, that they might be sanctified, not only in body, but in soul and spirit, 1 *Thess.* 5. 23.

55 Grace is a *Panoply* or Proof-Armour of Defence against temptations and troubles, *Eph.* 6. and a Paradise of all pleasure, *Prov.* 3. 17.

56 The World to come is the good mans hope, and the bad mans fear, 1 *Cor.* 15. 19. *Numb.* 23. 10. 2 *Cor.* 5. 11. And 'tis observable, that there's no Religion, but hath instituted some kind of Heaven or Hell, *places of reward and punishment*, futable to its self.

57 Gods Word for things is the Christians Reason (and ~~now~~ signifieth both *Word* and *Reason*; for the Word is the reason of Faith) and his Testimony is their Demonstration, *Heb.* 11.

3. No mans (~~write 10.~~) saying is to be compared with *Thus saith the Lord.*

58 Pride, Envy, and Malice, is the Devils sin; and such a man as is posselt of these, is posselt as really as (and it may be more dangerously than) any *Demoniack*, John 8. 70.

59 Every man should be (for God is) no respecter of persons; for that tryal can never be fair, where affection is Judg, and surpasseth (as well as passeth) Judgment, *Lev. 19. 15.*

60 The poor mans detained penny is a plague in the rich mans purse, *Jam. 5. 3, 4.*

61 The proud man hath no God, *Exod. 5. 2. Psal. 12. 4.* The unpeachable man hath no Neighbour, *Luke 10. 29.* The distrustful man hath no friend, *Prov. 27. 10.* but the discontented man hath not himself, *Luke 21. 19.*

62 If we temper not our affections; they (to be sure) will distemper us: beware of them; for where the wind of temptation and the Tyde of corruption meet; 'tis exceeding dangerous, *Mat. 26. 16.*

63 Untryed Vertues are doubtful; It may be, they that sin not when there is none, would sin if there were an occasion: But Chastity in Youth, as in *Joseph*; Temperance in plenty, as in *Daniel*; Bounty in poverty, as in them of *Macedonia*, 2 *Cor.* 8. 2. are *Martyrdomes* without Blood-shed.

64 It may be said of Morallity, as it is of the Air; compare it with the Heavens, 'tis a kind of Earth; but with the Earth, and 'tis a kind of Heaven. Or as its said of the Spirits in our bodies; compare them with the Soul, and they are but Body; but with the Body, and they are a kind of Soul. So *Compare Morality with Divinity, and 'tis but sense; but with Sensuality, and 'tis Divinity*, Mark 10. 21.

65 A Christian should be ready to take up the Cross, to bear the Cross, to embrace the Cross, to love the Cross, yea, to glory in the Cross; but should never worship nor adore the Cross of Christ; that's due to Christ, who was crucified on the Cross, 1 *Cor.* 2. 2.

66 Many

66 Many persons pray (as *S. Austine* confelleth he did before his Conversion) as if they were (not only unwilling, but) afraid to be heard, and hear as if they were afraid (or had no mind), to learn, and learn as if afraid to do, and do as if afraid to please God, and please too but out of fear, and fear more the evil of suffering than of sin, and are afraid of sin more as 'tis against them, than as 'tis against God, *Psal. 51. 4.*

67 We have our *wrinkles* as well as *spots*; and if Christs washing us in his Blood doth best fetch out our *spots*, stretching us on his Cross of suffering will best fetch out our *wrinkles*, *Eph. 5. 26, 27. Heb. 12. 10.*

68 Some things God teacheth us, not by Example, but by Command (*as all bodily Vertues*, if I may so call them) other things he teacheth us by Command and Example also (*all spiritual vertues*, as Love, Holiness, &c.) in obeying them we are his Servants, but in following these we are his children, *Eph. 5. 1.* So on the other hand, there

are some sins, which the Devil doth not act, but command (as Riot, Intemperance, *Bodily sins*) in these men are but his slaves, *Eph. 1. 2. 2 Tim. 2. 26.* but other sins he not only commands, but acts too (as Pride, Envy, Malice, *spiritual wickedness*) in these men are his children (as like him as any thing) and not the less like him because his sons, but the more, *Job. 8. 44. 1 Job. 3. 10.*

69 Considering every man his own and other mens miscarriages, we may reasonably conclude, that mans righteousness is by Faith, and not by innocency, *Phil. 3. 9.*

70 We are bound no further (as to our selves) than to be wise and harmless, *Matth. 10. 16.* Events are out of our hand, and should be out of our care (*Chance is to trouble only them that stand upon chance*) and these two have in all Ages proved more prevalent at the long run, than prosperous successes, which may sometimes be the Dowty, but never the Inheritance of imprudent and improvident persons,

Prov.

Prov. 1. 32. Beside, if these two seem at any time to be without Gods Protection, they will never be without his blessing, *Phil.* 1. 27, 28.

71 Our very will is a direct state of imperfection, for *it supposeth weakness of reason, and of love, to be at liberty to choose good and evil*: 'Tis a mercy that we may chuse good, but a misery that we will chuse evil, *Jerem.* 6. 16.

72 'Tis no denial of favour to us, but a gracious vouchsafement that God will shew us but his back-parts, *Exod.* 33. 20, 23. for we cannot see his face and live: *all exceeding great and glorious sights are but oppressions to us.* If we cannot behold the face of the Sun and gaze on it, but to the blinding of our eyes; how much more would it put them out, if God should let out his full glory and light upon us! and truly as that is a kindness to us, so 'tis, that God will shew us but the back-parts of our sin, (enough to humble us) for we could no more

look them than God in the face and live : As God would astonish us to death with his (to us now invisible) glorious beauty, so sin would fright us to death with its ugly deformity, *Rom. 7. 9.*

73 Some men have committed such sins, not only as they never thought they should, but as they have protested against with abhorrency and scorn; witness *Hazael* and *Peter* : 'Tis good therefore to watch and pray, least we enter into temptation; to distrust our selves, & to be humble, least God should leave us (as he did *Hezekiah*) to try us, that we might know all that is in our hearts. There have been men also who have done more for God and acted grace beyond what perhaps they thought they should, as *Abraham* in offering his Son; and others who have suffered more than ever they thought they should be able to endure, as *Mr. Saunders* the Martyr : so that as 'tis good to distrust our selves, 'tis good to trust God, and wait for grace from him to our seasonable relief, *Heb. 4. 16.*

Phil.

Phil. 4. 11, 13. 2 Cor. 12. 9. yea, his grace is not only sufficient for us, but enables us to act more good than we take notice of in many things: but God knows it and will make it known, *Matth. 25. 35, — 40.* From whence we may learn this also, that *the goodness which we shew to them that are Christs, extends further than we think for, even to Christ himself*, as he is pleas'd to reckon it: so that to *Heb. 13. 2. Be not forgetful to entertain strangers, for thereby some have entertained Angels unawares*; I may add this also, some have entertained Christ Jesus, though unawares.

74 The forwardness of Childrens inclinations to sin, appears by their readiness to act it before 'tis taught them, and by their early learning the sin that's taught them before they know what 'tis: how easily they act *pride* by shewing and by being shewn, where they are fine; and *revenge* by giving a blow to strike another with; and *lying*, not only by denying, but

but excusing their sin, and putting it off (as *Adam* did) to others ; as, 'twas not I, 'twas such an one : as they are begot and brought forth, so they act in the Image of sinful man, *Psal.* 58.3.

75 There is a kind of omnipotency in grace, for it effects the resurrection of them who were dead in trespasses and sins, *Eph.* 2. 1, — 6. and not only Christ that strengthens, but the person (through Christ strengthening of him) that is so strengthened can do all things, *Phil.* 4. 13.

76 How many (alas!) chuse rather to be wicked, which is their sin, shame and punishment, than to be good, which is their duty, reward and glory, *Psal.* 19. 11. *Phil.* 3. 19.

77 To be wise below what is written, is to be but poorly wise ; but to be wise above what is written is to be richly foolish, *1 Cor.* 4. 6.

78 Contentment is *the Elixar and Quintessence of Happiness*, the Philosophers Stone that turns all into Gold ; The Christians Grace, which makes e-
very

very condition good, *Phil. 4. 11.* The poor man is rich with it, and the rich man is poor without it: This alwayes makes a man as rich as he desires to be; and certainly he knows not what he asks, that demands more, *1 Tim. 6. 6, 8.*

79 Where-ever we live, we may and ought to live well, though we suffer evil. There were Saints in Nero's House, *Phil. 4. 22.* And Antipas lived and died well, even where Satans Seat was, under his very Nose, *Revel. 2. 13.*

80 'Tis a clear, but a sad sign, that though persons sit under the use, yet that they are not under the power of Ordinances, while they abide under the power of corruption, *Gal. 4. 20.* *Ezek. 33. 31.*

81 'Tis good to be civil to all, usefull to many, known to few, enemy to none, and friend to what is next to none, to one, or two, or three at the most, and they need be wise, for

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*Though every thing may love, yet 'tis a rule,
He cannot be a Friend that is a Fool.*

82 Many have wit enough to use, if they had but wit enough to use it well : or some men have good wits, if wise men had them in keeping : but ill-used wit (or *playing the fool in wit*) is worse than folly, *Jerem. 4.22. Isa. 5.20,21.*

83 In the *Creation* God is a God without us ; in *providence*, he is God above us ; in the *Law*, a God against us ; in *Himself*, invisible to us ; but in and only in *Christ Jesus* he is *Immanuel*, God for us and God with us, *Matth. 1. 23.*

84 The Spouse of Christ hath the privilege of being under *Covert-barn*, so that if *Satan* will enter an Action, or commence a Suit against the Spouse, it must be entred against Christ her Husband, who will certainly *Non-suit* and Cast the Devil, as he hath often done : So that though the Devil be

be the Accuser of the Brethren, yet Jesus Christ is their Advocate: and his Intercessions and Pleadings for them prevail more with God, than the Devils Accusations and Impleadings of them, *Rom. 8. 31, — 35.*

85 The King-Prophet *David*, said, that he should not be asham'd when he had respect to all Gods Commandments, *Psal. 119. 6.* but alas! of how many may we say that they are asham'd to have or to shew respect to any of his Commandments!

86 As Jesus Christ the righteous is the Believers Lord, so also he is the Lord their righteousness, *Jerem. 23. 6.* *1 Cor. 1. 30.*

87 Nothing but the wounds and the blood of Jesus can heal the wounds of conscience, or a wounded spirit, *Isa. 53. 5. Luke 4. 18. 1 John. 1. 7.*

88 Blessedness and Salvation is annexed to many things, *Matth. 5. Heb. 6. 9.* because some can better discern one qualification than another; but *whoever will be blessed or saved, must bring*

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bring his Ticket with him, *one or other thing to which Salvation is annexed.*

89 'Tis an ill sign not to be chastened, and a worse not to bear chastening, *Heb. 12. 7.*

90 'Tis possible for a man by strength of memory to remember all or most of what he hears at a Sermon, and yet to be (for all that) a forgetful Hearer, *James 2. 22, -- 25.*

91 If any man believe, he knows enough, as yet he knows nothing as he ought to know, *1 Cor. 8. 2.* being ignorant of his own ignorance: 'tis true we may quickly have knowledge enough to make us inexcusable, *Rom. 1. 20.* but never too much to make us better, *1 Cor. 8. 1, 2, 3.*

92 God though he be absolute Lord, yet is pleas'd to annex reasons to his Precepts, that he may draw us to obedience with the cords of a man, *Hos. 11. 4.* and also to teach the most mighty, to rule by reason and not by will only, for the Almighty God doth so, *Eph. 1. 11.*

93 Divine Authority is to sway us above our reason, yea reason teacheth us that God is to be believ'd and obey'd in the things for which we can see no reason but this (*which is a great one*) that he tells us and commands us so: and hence it is that the Lord hath so severely punish't mens transgressing positive Laws of Divine Institution, called (by the *School-men*) Voluntary Precepts: for in commanding them, Gods absolute Authority; and in obeying them mans obedience most clearly appears.

94 'Tis observed by the Lord *Vernalam*, that there was never a miracle wrought to convert an *Atheist*, because the light of nature might have led him to confess a *Deity*; but many have been wrought to convert Idolaters and superstitious persons, because no light of Nature declares the true Worship and Will of God.

95 All those things which we make so much of, are but Mortality upheld by sense and fancy, for a few minutes: they

they are rather seen than felt, court-
ed than enjoyed ; and many times
prove like baggage to an army, *im-*
pedimenta Victoriae, the hindrances of
Victory, *Matth. 19. 23.*

96 Some desire to know, only to
know, that's *Curiosity* ; some that they
may be known, that's *Vanity* ; some
to make profit of their knowledge,
that's *Covetousness* ; some to edifie
and profit themselves, that's *Wisdom* ;
some to better others, that's *Charity* ;
but some (which is best of all, being
Godly Wisdom and Love) that they
may please God.

97 *Only God is not taught by expe-*
rience ; all men (both wise and foo-
lish) have it for their School-Mistress.
God is so Wise and All-Knowing as to
be above it, and not to need it : but
no man so wise, who may not be wi-
ser than he is, and none but fools
think otherwise. The best growing
in experience is to grow in Grace, and
the Knowledge of our Lord and Sa-
viour, *2 Pct. 3. 18.*

98 He who doth evil for a good end, doth religiously serve the Devil; and he who doth that which is good in it self for an evil end, doth (what in him lies) make God to serve the Devil; They both sin in the Name of the Lord, and at the cost and charges of Divinity, *Rem 3.8. John 16.2.*

99 He that sinneth, and looks without repentance to escape Hell, separates the end from the means; and he that without faith and obedience looks for heaven, doth separate the means from the end: both pervert Gods Word and Providence, *Luke 13. 3. Heb. 11.6. Heb. 5.9.*

100 In *Heaven* is only rest without labour, *Heb. 4.9. Revel. 14.13.* In *Hell* is only restless pain and torment, *Luke 16. 23.* and sin makes the Earth (*which is a middle state between both*) more like to Hell than Heaven, it being a place of sore travel, *Eccl. 1. 13. and 4.8. and 5. 16,17.*

T H E

Fifth Century.

I **M** *Artha's* many things, and *Mary's* one thing, seldom consist together, *Luke* 10.

41, 42.

2 God hath most usually brought judgement on the World, when they have been indulging their genius, and gratifying their sensual and carnal appetites in eating, drinking, &c. As in *Noah's* and *Lot's* time on the Old World; *Sodom* and *Gomorrhah*; on *Job's* Children, *Belsazzar*, &c. See *Isa.* 5. 11, 12, 13. *Jerem.* 51. 39, — 57. *Amos* 6. 3, — 7. *Zach.* 1. 15. and so he will come again, just so, *Matth.* 24. 38, 49, 50. Take heed therefore to your selves, least at any time your hearts be over-charged with surfeiting and drunkenness, and cares of this life, and so that day come upon you

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unawares, *Luke 21. 34. 1 Theff. 5. 3.*

3 In all matters of pleasure and joy, the more the union is, the more is the delight. The presence of a friend yields more content than the absence, and the embraces more than the presence: *so in outward delights*, those of Incorporation are more than those of Adhesion; as 'tis more natural to delight in our meat, than in our garments, the one being inward union to increase our strength, the other outward, and only to protect it. This is evident in spiritual joys and pleasures, which arise from union with Christ and the Truths of the Gospel, which are more united to our Souls by Faith, than by Sense, and have an answerable joy, *1 Pet. 1. 8. Our Union with Him and his Truth here, is that our joy may be full, 1 John 1. 4.* but our union being not so close, our joy is not so full as 'twill be hereafter, *Psal. 16. 11. Matth. 25. 21.* here our Masters Joy enters into us, who can contain but little of it (*quicquid*

*recipitur, recipitur ad modum recipien-
tis*) but then we shall enter into it,
where our souls will have scope e-
nough, and an infinite Ocean of joy
to swim in to all Eternity: Then Sight
will be a nearer Union than Faith is
now, and more above it than Faith is
above Sense, and when we see him
as he is we shall be like him, 1 John 3.
2.

4 God delighted more (in his *Vi-
dit* than in his *Fiat*) that his Works
were good, than that they were, and
therefore the Day of his Rest or *Sab-
bath*, was more holy than the Days of
Working, Gen. 2. 2, 3. and we our
selves find that a Review and *Contem-
plation of a good Act affords more joy
than the meer Action*. Let us there-
fore when we have done a good
Work, ask our hearts if, and see that it
be well done.

5 Our mutability and affecting of
Variety doth argue our imperfection.
*That God (who is all) should not content
us, is not more strange than true.* We
are

are compounded, and all things (but God) are so, which speaks both their and our defect: We are in love and pursuit of many things, and esteem not God more than Heaven and Earth; we may say we do, but the lowing of Oxen and bleating of Sheep (to allude to that of *Samuel to Saul*) our hankerings and honeings after other things, doth but too plainly declare, that in practice, fruition and satisfaction, it is not so. 'Twill never be well with us, nor can we be at ease, till our hearts and souls can and do say in truth, as *Psal. 73. 25.*

6 Philosophy tells us that the whole course of our life should be a Meditation of Death, but *Divinity tells us more*, that it should be a continual Living to God (the best preparation for death) that when we die, we may live with God, which is best of all, *Phil. 1. 23.*

7 Though Believers are not (all of them) delivered from the Earth of the Grave, yet they are from the

Hell of the Grave , 1 Cor. 15. 54, 55.

8 A man that is tender of his conscience will never be prodigal of his credit ; for as a good conscience is a continual feast, to give a man a cheerful heart, so a good Name is a precious ointment , to give him a cheerful countenance , 2 Cor. 1. 12. Prov. 15. 30. Eccl. 7. 1.

9 Words receive weight from manners , and a mans speech is often better believed for his life , than for his learning : *A man may preach his heart out , before he can preach any thing into the hearts of the people , if they do not like and love him.* As in Physick, to have a good opinion of the Doctor, doth incline us to look after the prescriptions, and also advantages the operation of the Medicine ; so in Preaching (and Writing of good Books (which are a kind of Physick for the Mind) a good opinion of the Man doth much facilitate and help on the reception and influence of the Truths delivered. He therefore that
would

would win the affection of any, must approve himself to (not their humour, but) their judgement; and he that would prevail with their judgement, must approve himself to their affection: *for if judgement be prejudiced, we are not like to win and gain affection, nor if affection be distasted, are we like to convince their judgement.* The Gospel, preacht with a Gospel spirit and life, is most like to prevail with both, being most true and lovely, which are the objects of Understanding and Will, and Affections.

10 God seems to regard and reward our sufferings, more than our doings, for he promiseth a reward but according to our works, *Jerem.* 17. 10. but as to sufferings a great reward, *Matth.* 5. 12. a far more exceeding eternal weight of glory, *2 Cor.* 4. 17. and the exaltation of Christ himself is attributed rather to his Self-denial and Suffering, than to his doing, *Phil.* 2. 8, 9.

11 *The first thing that Christ complain'd of* (after he went to Heaven) as being concern'd for it, *was want of love to, yea enmity against his people,* Acts 9.4. and the next thing, was the decay and coldness of his peoples love, *Revel. 2.4.* indeed he was a Prophet, and his words were true, *Matth. 24.9.* — 12.

12 For a Conclusion, what I shall further say, is much-what the same as one before me at the end of some meditations of his, hath said, *viz. How easie is pen and paper piety,* for one to write religiously! I will not say, it costs nothing, but 'tis far more easie and cheap to work ones head than heart into goodness; to write an hundred Meditations and Sentences, than to subdue the least sin in ones soul. Be pleas'd also to know, *that 'tis as easie and cheap* (if not more) *to read as to write of Piety.* And therefore we should both look to it, that I write not, that thou read not in vain;
least

least my writing and thy reading, rise in judgement against me and thee. And as I think we should not on this account forbear to write or read, so because of this we should be the more conscientious in both, that we may profit by it, and give up our accounts with joy and not with grief. The excellency of Divine Things is not in preaching or hearing, writing or reading, praying for or professing of them, but in having of and profiting by them; which is, when we are delivered to the Truth, taught us, in, by and from the Gospel, *Rom. 6. 17. Titus 2. 11, 12.*

*Consider what I say, and the Lord
give thee Understanding in all
things, 2 Tim. 2. 7.*

Amen.

F I N I S.

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In

THE
BEAUTY
OF
HOLINES,

Represented

In a SERMON long since
preach'd, but now enlarged and
published, *To endear Holiness,*
that it may be belov'd and pra-
ised as it deserves to be by all
that profess it.

By RALPH VENNING.

Zach. 14. 20, 21.

In that day there shall be upon the Bells (or Bridles) of the
Horses, HOLINES TO THE LORD, and
the Pots in the Lords House shall be like the Bowls before
the Altar: yea every Pot in Jerusalem and in Judah
shall be Holiness unto the Lord of Hosts; and all they that
sacrifice, shall come and take of them, and seeth therein:
and in that day there shall be no more the Canaanite in the
House of the Lord of Hosts.

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THE
BEAUTY of HOLINES.

From *Psal.* 93. 5. the latter part.

*Holiness becometh thine House, O
Lord, for ever.*

Y Shall not concern my self at
this time to consider these
words *as relative* (with re-
spect or retrospection) to what pre-
cedes, *but only* as they are an entire
Proposition of themselves, acquainting
us with the *most* decent and becoming
the *most* lovely and ravishing thing,
the *only true* and everlasting *Beauty* in
this World and that to come; which
is *Holiness*.

*Holiness becomes thy House, O Lord,
for ever.*

For the more clear and full discove-
ry of what is contain'd in this Text,
I shall observe this Method.

First,

First, To shew what *Holiness* is.

Secondly, That *Holiness* is an absolute and incomparable *Beauty*.

Thirdly, That this *Holiness* becomes the House of God, and that for ever.

First, To acquaint you what *Holiness* is, as to the true notion and nature of it; which I shall not gather from the notation or *Etymology* of the word, but from what the *Oracles* of Truth describe it to be. And that,

1. *Negatively* or *exclusively*, as to what it is not, but excludes and stands in opposition to: 'Tis in the general opposed to and excludes uncleanness, 1 *Thess.* 4. 7. *God hath not called us unto uncleanness, but unto holiness.* Yea, it excludes not only all filthiness of the flesh, but that of the Spirit also, 2 *Cor.* 7. 1. As perfect love, or a *Plerophory* and full Assurance, casteth out doubtings and fear, which hath torment: So perfect *holiness* hath no communion with, but casteth out all filthiness of the flesh and spirit, *Eph.* 1. 4. S. Paul makes them Synonymous and equivalent

lent expressions, to be *holy* and to be without blame : So 1 *Thess.* 3. 13. he prays, that they may be unblameable in *holiness*. And again, *Col.* 1. 22. *holy*, unblameable, and unproveable, are in conjunction. The same *S. Paul* tells us, that the reason why Christ so loved the Church as to give himself for it, was, that he might sanctifie and cleanse it, and so present it a glorious Church, *not having spot or wrinkle, or any such thing, but that it might be holy and without blemish*. And as this is the description of the Church Christs Spouse, so 'tis of Christ the Churches Husband, the *High Priest* that died for her, that he was *holy*, harmless, undefiled, and separate from sinners, *Heb.* 7. 26. We see then that *holiness* excludes uncleanness and all filthiness, is unblameable, without spot or blemish, undefiled, &c. and thus far 'tis amiable, and a *most* becoming thing. But

2. *Affirmatively & Comprehensively.* Holiness is conformity to God ; which

is

is not meerly or only a being separated, devoted and dedicated to God, but answering the end of such Dedication, which is to be conformable and acceptable to him; for to be *holy* and to be acceptable, are joyn'd together with conformity to God, *Rom.* 12, 1, 2. Sin and *holiness* are contraries; that therefore being non-conformity and contrariety to God, this must be conformity and agreeableness to his Will. So that to be *holy* is to do all things suitably and acceptably to God, to do all things *εὐκρίτως ὡς ὁ θεός*, decently, and in order, just as God would have them done; to do all things to glorifie and to please God to the utmost. 'Tis true, that *Holiness* is gradual, in some more, in some less; but wherever 'tis, 'tis lovely in any and in any degree, but most of all in the highest Degree. And this leads me to the

Second thing to be treated of and represented to you, *viz.* the absolute and *incomparable beauty of holiness*: and that 1. positively considered, which

which will be evinced and demonstrated by six things.

First, 'Tis the Name of God; and as his Name is, so is he, *The Holy One*, *Isa. 57. 15.* And how excellent is his Name in all the earth! He is called the *Holy One*, and the *Holy One of Israel*, many a time over in the Scriptures. His *Holiness* is himself; for to swear by his *Holiness* and by himself, is the same thing, as 'tis also to swear by his Great Name, *Psal. 89. 35. Heb. 6. 13. Jer. 44. 26.* compared. Now God being the *αὐτοῦ* the altogether lovely, how beautiful a thing must *Holiness* be! it being the Name of him who only is God, who only is good, who only is wise, and all that is the perfection of beauty, and object of desires.

Secondly, *Holiness is the Will of God*; and as his Will is *holy*, so his Will is that we should be *holy*. *S. Paul* bids us *in every thing give thanks, for this is the Will of God in Christ Jesus concerning you*, *1 Thess. 5. 18.* So may I say, *In every thing be holy, for*

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this

this is the Will of God in Christ Jesus concerning you. His Word is the signification and discovery of his Will, and this is his Will, your sanctification or *holiness*, 1 *Thess.* 4. 3. And this is his word too, 1 *Pet.* 1. 15, 16. *As he which hath called you is holy, so be ye holy in all manner of conversation; for it is written, Be ye holy, because I am holy.* O what a lovely and beautiful thing is the Will of God! He worketh all things according to the Counsel of his Will, and so should we. 'Twas the great commendation of King *David*, that he served his Generation according to the Will of God, *Acts* 13. 36. and is for this said to be the man after Gods own heart, because he would fulfil all his Wills, for the *Greek* is plural, *Acts* 13. 22. Yea, our Lord Jesus Christ, who is so often called *The holy Jesus*, gloried in this (because by it he glorified his Father) that he did, all wayes did, and delighted to do, the things that pleased him, or, which is all one, his Fathers Will. Well then

the Will of God being the Rule and measure of what's acceptable and pleasing, lovely and beautiful in his eyes, *Holiness* must be transcendently so, for this is the Will of God.

Thirdly, *Holiness is the Work of God.* All Gods works are worthy of him, and like himself; rare and excellent to admiration and wonder : The Rule holds here (*operari sequitur esse*) in this sense, the work is according to the worker. If *Apelles's* and *Titian's* Pieces were so admirable, what are Gods ! If the works of the first Creation were good exceedingly, *Gen. 1. 31.* of which Man was one of the chief and *holiness* the chief excellency of Man ; how much more the work of the new Creation, which doth mainly consist in *holiness* ! He that hath wrought us to this self same thing is God, *2 Cor. 5. 5.* and he that sanctifies, or makes us holy, is the Lord, *Exod. 31. 13.* *We are his Workmanship created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them,*

Eph. 2. 10. *And put on the New-Man, which after God is created in righteousness, and true holiness.* So that *holiness* being the work of God, it must needs be lovely. Yea,

Fourthly, *Holiness* is not only the Name, the Will, and the Work, but 'tis *the Image of God and his likeness.* The Image of God is not so much in our souls being a spirit, as being holy: The *Devil* is a Spirit, but far enough from being the Image of God. We were at first created in Gods Image, and after Gods likeness, *Gen. 1. 26, 27.* And the Apostle refers to this, *Eph. 4. 24. in x^o Nov Created after God, i. e. after the Image and likeness of God, viz. in righteousness and true holiness.* Christ Jesus is the *holy One*, and we are to be conformed to the Image of him the Son of God, *Rom. 8. 29.* both in being *holy*, and in suffering with him for being so, *vers. 17.* as well as in being glorified. If I may allude to the Art of Limning, I would say, that *an holy life is the Picture of Gods*, though

not

not drawn perfectly and to the life; and I think the Apostle favours the expression, *Eph. 4. 18.* speaking of the Gentiles, that they were alienated from the life of God, *i. e.* from holiness. And as to the workers of iniquity Christ Jesus professeth that he never knew them, *Matth. 7. 23.* *Sin hath so altered and disguised man from what he was when God made him, that God knows him not, owns him not for the man he made.*

Fifthly, 'Tis yet more, *Holiness is the very Nature of God.* There are some Attributes that flow from the Will of God, as well as from his Nature, as Mercy; which he may suspend and not exert, if so please him, and none can say unto him, *Why dost thou thus?* But the Holy Scriptures tell us, that there are some Attributes which admit of a *cannot* be otherwise; God, saith the Apostle, *cannot lie, cannot deny himself, so cannot do wickedly: He is True, Just, Faithful, and Holy,* and 'tis impossible he should be

otherwise. And 'tis of clear observation, that in the Holy Scripture, *A Divine Nature and Perfect Holiness are equivalent terms.* Be pleas'd to compare 2 *Pet.* 1. 4. whereby are givento us exceeding great (or, *the greatest*) and precious promises, that by these you might be partakers of a Divine Nature, having escaped the pollution or corruption that is in the World through lust. Here you see that the design and end of the promises is to make us partakers of *a Divine Nature.* Now compare this with 2 *Cor.* 7. 1. and there the use of the promises is to *perfect holiness: Having these promises* (which according to *St. Peters* Phrase, are the greatest, for they are, that God will be a God and Father; and there's none greater to promise, as there was none greater to swear by, than himself:) *Let us cleanse our selves from all filthiness of flesh and spirit* (which is the same with the corruption spoken of by *St. Peter*) *perfecting holiness, i. e.* till we be sanctified

ctified throughout and perfectly, or in St. *Peters* phrase, be made partakers of a *Divine Nature*.

Sixthly, Yet once more, *Holiness is not only the Name, the Will, the Work, the Image, and the Nature, but 'tis the Glory of God, Exod. 15. 11.* Who is like unto thee, *glorious in holiness!* 'Tis his great Title of Honour; 'Tis the Glory of all his Attributes and Administrations; it is the Attribute, whereby God is declared to be free from all impurity and imperfection: his Sovereignty would seem and look like Tyranny, but that 'tis *holy*; his Patience would look like an Indulgence and Toleration of sin (and so the World judge it, *Mal. 2. 17.*) but that 'tis *holy*; his Love would look like respecting of persons, but that 'tis *holy*. Holiness is the ground of the Songs of Praise that are sung to his Glory in Earth and Heaven, *Isa. 5. 3.* Holy, holy, holy *is the Lord of Hosts, the whole Earth is full of his glory;* which is repeated, *Revel. 4. 8.* Holy, M 4 holy,

holy, holy *Lord God Almighty*, which *was and is, and is to come*. This then that is the glory of God, must needs be the perfection of the creatures beauty, and so it will be found to be; for 'tis more to the glory of Angels that they are *holy*, than that they are wise and mighty. *Zion* was called the Perfection of beauty, but 'twas because of her being *holiness* to the Lord: the Spouse, the fairest among Women, because she was *undefiled*: and the Church is called glorious, because *holy* and without blemish. 'Tis the glory of Gods Sabbath, that 'tis an *holy Day*: and of his Commandments, that they are all *holy*: and so of all his Judgements too. What wants *holiness* cannot be, what is *holy* cannot but be, glorious, according to it's degree.

Among all the things that have been or are famous for any perfection, *Holiness* bears the bell: and though many have been justly celebrated, and their renown hath been spread abroad, for their beauty, yet this of *Holiness*
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excells them all. You will find many high sounding words joyn'd with beauty; as *Glory* and *Beauty*, *Exod.* 28. 2. and 40. *Job* 40. 10. Joy attends it, but to see it, *Psal.* 48. 2. Praise attends it, as 'tis said of *Absalom*, 2 *Sam.* 14. 25. *Excellency*, *Isa.* 13. 19. *Ornament*, *Ezek.* 7. 20. *Renown*, *Ezek.* 16. 14, &c. But the *Beauty of Holiness* exceeds them all, and the rest is as a thing of naught where this is not. That which may seem strange is, you may hear a Woman and a *Queen* calling it *Vanity*, *Prov.* 31. 30. *Favour is deceitful, and Beauty vain; but a Woman that feareth the Lord, she shall be prais'd.* For what? *For a Beauty.* Her own works (such as the Apostle speaks of, 1 *Tim.* 2. 10. in the language of my Text, *becoming Women professing Godliness.*) *Her good Works shall praise her in the Gate.* All the other glorious beauty is but a *fading flower*, *Isa.* 28. 14. but this is the lasting and abiding beauty, even for ever, as in the Text, as in 1 *Pet.* 1. 24. with *Isa.* 40. 6, 7. One rebuke of God,
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if he do but blow upon it, makes the most glaring beauty to consume like a moth, *Psal.* 39. 11. yea of its self 'tis in a consumption and dying daily. But wickedness makes not only the person, but the beauty to be abhorred; *Ezek.* 16. 25. There is more ugliness in the sin, than there can be beauty in or on the person of a sinner, though an *Absalom* among men, a very *None-Such*, or a *Bathsheba* among Women, who was very beautiful, *2 Sam.* 11. 2. The glory of young men is their strength, *Prov.* 20. 29. *What to do wickedly?* no, but when such young men as *St. John* speaks of, *1 John* 2. 14. who were strong by the Word of God abiding in them, and overcame the evil and wicked one; so that this strength of *Holiness* is the true glory of young men. And they that pride themselves and glory in their being mighty to drink, woe unto them, for *they glory in their shame*. As for old men, the same Text *Prov.* 20. 29. tells us, that the gray head is their beauty; but

but when? *for it seems to need an interpretation*: why then 'tis a crown of glory, *viz.* the hoary head, when 'tis found in a way of righteousness, *Prov.* 16.31. So that we see there is no glory allowed to any beauty, but that of *Holiness*. We may conclude, as holy King *David*, I have seen an end of all perfection, but the perfection of beauty, *that is*, the beauty of *Holiness*, which is as exceeding broad, as all the Holy Commandments of God. Holy *David* was so taken with and enamoured of this beauty, which is the glory of God himself, that he begs nothing but this (or nothing like this) of God in prayer, *Psal.* 27. 4. *One thing have I desired of the Lord, and that will I seek after* (his heart is fully set and resolved) *that I may dwell in the House of the Lord all the dayes of my life*; what to do? *to behold the beauty of the Lord*: a sight that passeth all sights. And *Moses* the man of God, prayes to see this glory, *Psal.* 90. 16, 17. *Let thy work appear unto thy servants,*

wants, and thy glory unto their children, and let the beauty of the Lord our God be upon us, &c. The truth of it is, to see the glory and beauty of the Lord is a sight, not only worth praying, but worth dying for, it being no less than the Beatifical Vision.

I perceive I have been engaged sooner than I was aware of in the second thing, *the comparative consideration of holiness*, and yet I must proceed and make further progress, to evidence this, that nothing is worthy to be compared with her, but that her beauty is incomparable: There are many pretenders and competitors who are brought in by too many in this blinded world, to vie with *holiness*: But if we will believe so clear, so great, and so just a judgement as that of Gods, *The beauty of holiness is beyond comparison and competition.*

1. There have been and I am afraid there are (with a sigh be it spoken to their shame) that prefer sin before the
holy

boly Jesus, and say as *Isa. 53. 2, 3.* There is no beauty that we should desire him: they despise and reject him, they hide their faces from him, and have no esteem for him; but say as *Isa. 30. 11.* *Cause the Holy One of Israel to cease from before us:* and as the Devils, *Let us alone, or away, what have we to do with thee? art thou come to torment us? thou Holy One, Luke 4. 34.* Woe! and alas! that the altogether lovely Jesus should be thus undervalued! and that by them, whom he had infinitely obliged to serve and honour him! He had for us a love that *passeth knowledge*, such as never was the like known, unexampled and never to be paralleled by any; great it was, like that of his Fathers, who sent him into the World; from and in the strength of this love he came, not only to make or give a Visit, but to save us with a great Salvation, *from sin and wrath:* and shall not this man rule over us? and be our Prince, who is our Saviour? Oh dis-ingenuous,
in-

ingrateful, foolish people and unwise, thus to requite the Lord with contempt, scorn, and hatred for his Goodwill! what ailes this degenerate wicked World? that they see not his glory as of the only begotten of the Father, full of all Graces and Truth of Beauty. I must confess that the Son of God did appear with many seeming disadvantages to sensual and sinful eyes; for he being to take a journey into this World, where he was to taste of death, dis-robed himself of his Majesty and Glory, becoming for a time not only little lower than the Angels, but was pleased to put on *our Countrey Cloths*, and came habited into the World like one of us, yea in the form of a servant, and in the likeness of sinful flesh: And though it were manifest that he was God, yet without controversie, 'tis one of the great Mysteries of Godliness, that he was *God manifest in the flesh*, 1 Tim. 3. 16. Being thus clad in *his travelling cloths*, he was not known nor taken to be for what

what he was. Yet in truth this Self-denial and condescension of his, is that we are hugely beholden to him for; if he had not put on this Vail, *we poor weak-eyed mortals could not have seen his face and live.* This humbling of himself should indear him to us, as it did unto his Father, who declared from Heaven that he was his Son, in whom he was well pleas'd, *even now in this humane dresse*, and while about the dispatch of this Worlds concerning affairs: yea, the Father did not only love him, because he laid down his life, but did put the Cup into his hand, yea (*and which is wondrous strange*) it pleased the Lord to bruise him.

This then methinks should not be, nor indeed is it, either the only or greatest cause that the *holy* Jesus hath no more respect or esteem; but alas, 'tis from hence, that such *men love their sins more than their Saviour*: This, this is the condemnation, that light, glorious and beautiful light is
come

come into the world, but men, *too too many men*, love darkness and deformity more than Light and Beauty: but why? because their deeds are evil. *A goodly reason indeed!* what sin because they have sin'd? Will they love and hug their evil deeds, and with them damnation? Will they refuse Salvation because they have sinned, and that not out of modesty, but desperate willfulness; because sinned they have, sin they will! *Alas poor men!*

But I pray what is this sin, that men are so much lovers of it? Is there any beauty or comeliness why it should be desired? Ah no! As I would not, I need not call it out of its Name, for a worse cannot be given it; *'Tis such a deformed ugly hag, as is more odious than Death or Devil.* 'Tis impossible to rail at it, or to speak bad enough of it; the worst of words are too good to call it by; 'tis so vile and abominable a thing, that *no Name but its own is expressive of it*; and yet, as if
that

that were not significant enough, the Apostle, *Rom. 7. 13.* adds an exceeding to it, to denote its *hyperbolical* and inexpressible vileness. 'Tis nothing but *ἀνομία καὶ ἁμαρτία*, Unlawfulness, Illegality, Disorder, Confusion, Filthiness, Corruption, and every thing that admits of the name of bad and evil, of odious and abominable. 'Tis good for nothing but to be hated, scorned, and put to death. 'Tis worse than death, for 'tis the cause and sting of it too. 'Tis worse than the Devil, for 'twas only sin that made Angels Devils: so that the Devil may call it Father, more than it can call the Devil so. 'Tis not only the cause, but the Hell of Hell, and if there were no other, 'twere damnation to be a sinner; for as such, he is separated from God, and under a Curse; and indeed sin and damnation have one Name, they are both a separation and departure from God. This alas, would you think it? is the thing (shall I say) that wicked and devilish men, and such as

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the Jews of old, prefer before the *holiness* of blessed Jesus.

I cannot yet give over, but I must tell you, that this sin which the World is so inamour'd of, is so rotten a thing, and hath so stinking a breath, that one cannot come near it without danger of being infected: Who can touch this pitch and not be defiled? 'Tis infinitely worse and more contagious than the plague, and we should abhor the garment spotted with this flesh. The *face* of it hath not one good feature, the *aire* of it is gastly, its *complexion* is so like Hell, that 'twould fright any one that hath not lost the eyes of his understanding: *Mean* or measure it hath none, 'tis altogether indecent and unsatiable, and is never quiet till it have sent men to Hell, *no nor there doth it leave them*, but in its upbraids and torments is a continual fury and gnawing worme, yea, a fire that burns everlastingly. 'Tis the ugliest thing that ever was, and most misshapen; all the auxiliary *Artifices* that

can be used, cannot straiten it, nor make it handsome. It's so ashamed of it self, that it dares not appear in its own colours, nor own its Name: it disguiseth it self, so that its lovers little know with whom they have to do. *If good were not called evil, it could not be hated; if evil were not called good, it could never be beloved.* If Pride were not new-named Decency; Wantonness, Affability and Complaisance; Covetousness, Frugality; Prodigality, Generosity, &c. And if Godliness were not nick-named Hypocrisy; and a Fear to sin, Cowardize and Pusillanimity; Holiness, Preciseness; and Faithfulness, Folly; I say, were it not that the Names are thus altered, it were impossible, but *holiness* would be greatly desired for her beauty; and sin would be houted away and stoned to death; men would take revenge on it and themselves too, repenting even in dust and ashes, that ever they were so mad to prefer sin before *holiness*.

2. A second pretender to Beauty, and which is indeed a very taking thing, is a *Civil and Courteous Carriage and Behaviour*; I mean not such as is over-nice and ceremoniously formal (*that's luscious*) but a gentile graceful demeanor, joyn'd with an ingenious affability and becoming condescendingness; ah how winning is this! We use to give such an one the name of an accomplish'd, lovely, obliging, and therefore an obtaining person. This way *Absalom* stole more hearts, than his face ravish'd eyes, as you may see, 2 *Sam.* 15. 5, 6. but this is not so much to his praise, as his *Treason* is to his disgrace. Civility without Sanctity; Ingenuity without Holiness, is more pretty than precious: some call it *splendidum peccatum* a glittering sin; but I shall only call it, a well-acted vanity, an insignificant ceremony, an handsom nothing. To be accomplish'd to serve a Prince, and not be accomplish'd to serve a God. is no great commend to any man. To be lovely

lovely in the sight of all men, and not to be lovely in the sight of God, is a praise may fit a Pharisee or an Hypocrite, but will not content a godly man.

3. *Holiness excels*, if compared with the charming and captivating *beauty of faces*. Alas, what is it to be fair as *Absolom*, and celebrated as he beyond all others, and be branded for Murther and Treason? Tis far from a glory, to have beauty enough to inflame a Prince as *Dinah* had, and to be defiled as she was. Tis said of *Tyre* that she was perfect in beauty, but being lifted up because of her beauty, God cast her down because of her being lifted up, *Ezek.* 28. 17. for God had purposed to stain the pride of her glory, as was foretold, *Isa.* 23. 9. *Bathsheba* was very beautiful to look upon, but her sin was more her shame, than that her praise.

You heard before how this *Beauty of Holiness* was prefer'd, and had the commendation beyond that of the face,

face, *Prov.* 31. 30. And the Apostle gives the *holy* hand, the honour above all, *1 Tim.* 2. 8. A white hand, if not innocent; a neat hand, if not holy; though adorned with never so many rings and bracelets, makes no fair shew in the eyes of God, though lifted up to him in Prayer.

4. The *Artificial beauty* (which is short of the Natural) must therefore of necessity fall short of this which is *Supernatural*. The Ornaments of Gold and Silver, Garnishings with Precious Stones for Beauty, as *2 Chron.* 3. 6. Modish garbs and dresses, which often bewitch and dazle the beholders eyes, *and hath many times more beauty than the wearer*, is infinitely short of the *beauty of holiness*. And therefore the glory of the Kings Daughter, *Psal.* 45. 13, 14. is not given to her clothing, though of wrought gold, nor to her rayment, though of curious Needle-work, but to her inner beauty, which is *holiness*, *she was all glorious within*, viz. *pure in heart*; and her beauty

beauty is in forgetting her fathers house, and in worshipping her Lord and King, who would then desire her beauty, *Psal. 45. 10, 11.* for such he seeks to worship him, as do it in spirit and truth, *in the beauty of holiness.* So *St. Paul* tells us, that the best ornaments are not brodered hair, or gold, or pearls, or costly array, but modesty, shamefastness, sobriety, and good works, *which becometh women professing Godliness, 1 Tim. 2. 9, 10.* That without this is nothing at all, but this, though without that, is all in all: *And so St. Peter also tells us, 1 Pet. 3. 3, 4.* that women should not reckon those outward ornaments their beauty, but the hidden man of the heart, that which is not corruptible, a meek and quiet spirit, *which is in the sight of God of great price;* and that's the praise we should be ambitious of, *viz.* which is of God and not of men, *Rom. 2. 29.* To be drest to the approbation and admiration of men, to be renowned for beauty, and not to

have the approbation of God, will afford but cold comfort, while we live and when we die. And therefore to declare the thing as it is, and to dis-abuse this mistaken World, let me tell them that they do but mis-call and flatter these sublunary things, when they attribute to them, and adorn them with the fine words and specious titles, of beauty and bravery, delight and delicacy, pleasure and prettiness, honour and happiness; alas these are but great fancies, pompous shews, glittering and gaudy nothings. The *refinement* of the most orient beauty, the *whistling* of the most silken bravery, the *chinking* of white and yellow dult, *alias* gold and silver, the *sparkling* glories, which tempt and captivate, the amorous, the proud, the covetous, the ambitious sons of men, will one day appear to be but the cheat of imagination; and that they who have courted them, have jugged themselves out of true happiness into a false one, and have espou-

espoused themselves to a meer paultry vanity ; which if it be any thing , is *a something less than nothing* , as the Prophet phraseth it, *Isa. 40. 17.* they will find by the disappointment of their hopes , that they did but build Castles in the aire, and their false joys will end in true miseries.

5. *Holiness far surmounts the Morality* and half refined Vertues of Philosophers. Morality is indeed a very lovely thing in its kind , and is a great rarity among men ; 'twere to be wisht there were as much among some Christians, as there was among some Heathens : *Christians profess more than they did , but they did more than many who are profess-Christians.* For this Christ loved the young man , but yet 'twas not enough , *the onething necessary was wanting* , he was not sanctified. There are many fine things, that may glitter , but be no gold ; good inclinations, sweet dispositions, ingenious behaviour, seemingly vertuous

ous conversations may make a fair shew in the flesh, and yet they who own them may be in the flesh, and so cannot please God, *Rom. 8.8.* A complexional or a constitutional meekness, &c. may be no virtue (which is a conquest over opposition.) Philosophical Virtue, which they place in obeying and conforming to the Placits of wise men and dictates of Reason, or performing vertuous acts for virtues sake, may be far from holiness, which is as I clear'd above, a conformity to the will of God, as such, (*sub intuitu divine voluntatis*) with respect to his will and an eye to his glory. Education, Art and Prudence may and do oblige to and produce effects very resembling and like to them that are religious; but the sweetest innocency and most glorious acts, if not the result and effect of union with Christ and the love of God, will profit nothing, *1 Cor. 13. 1,2,3.* Though such persons may seem too good to go to Hell, yet without holiness, they will not

not be found good enough to go to Heaven: but the person may be condemnable, when the acts may be, by themselves considered, capable of commendation. See *Matth.* 7. 21, 22, 23.

Yet again as to this head, *To teach or learn Moral Vertues apart from Christ*, is to have them apart from Heaven: they are indeed required of and to be practis'd by Christians, but so is more than they; and they, as springing from the fountain, directed by the rule, and terminated in the glory of God in Christ: Otherwise though we learn to conceal or disguise Ungodliness, we shall never learn to be godly, and *every thing but being and living godly in Christ Jesus, leaves us under the first Covenant, which is too weak to save us.* Philosophy and Morality may make us civil and good men, but they will never make us holy and good Christians. And as Doctor *M. Causabon* well observes, Christless discourses are to little purpose; the

the truth is (*saiſt he*) the conſideration of Chriſt laid aſide, though good language, and excellency of wit may go far with ſome men to perſwade, and with all or moſt to pleaſe and delight; yet baſe vertue of it ſelf, all things ſoberly conſidered, will prove generally but a weak plea, and (as *Brutus* at his death is ſaid to have ben oan'd himſelf) rather a Name, or Word, than reality.

6. and Laſtly, *The Beauty of holineſs far exceeds and excell's Phariſaical righteousneſs.* The *Phariſees*, if you would take their word, and believe of them as they conceited of themſelves, were righteous more than others; and therefore deſpiſed others, and bid them ſtand aſar off, as unclean in comparison of them the more holy; but theſe were no incenſe, only ſmoak in the noſtrils of God. They had ſo obtain'd upon the credulous and eaſily deluded Vulgar, that they alſo thought them Gods darlings and favourites, in ſo much that 'twas Proverbial among
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the many, *That if but two went to Heaven, the one would be a Pharisee.* Our Saviour acknowledgeth, that to weak and dim-sighted eyes they did appear beautiful, but to him who had an all-seeing eye, they were the *most errant Hypocrites* in the world, a Generation of Vipers, that could not *without a miracle* escape the damnation of Hell. And therefore he tells his Disciples and all others most assuredly, *Matth. 5. 20. That except their Righteousness exceed that of the Scribes and Pharisees, they can in no case enter into the Kingdome of Heaven; no, in no wise, 'tis impossible.*

It will be worth our while to take a more particular view of their over-much or excessive, and yet defective righteousness. 1. *They were great Professors of Religion*, but were more so in words than works; for though they did in words confess, yet in works they did deny God and Godliness, as *Matth. 23. 3, 4.* The Scribes and Pharisees sit in Moses Seat, *All therefore what-*

whatsoever they bid you observe, that ye observe and do; but do not after their works, for they say and do not: They bind heavy burdens, and grievous to be born, and lay them on other mens shoulders, but they themselves will not touch them with one of their Fingers. And what they do, 'tis in hypocrisie, for all their works they do to be seen of men. 2. Of all the Sects (for there were many) *they were the most precise, strict, and exquisite.* As the Apostle, who was once of the number, doth confess, *Acts 26. 45.* And 'twas for this that they were so much admired; not for their Learning, their Wit, or Eloquence, but for their righteousness, yet this is the thing our Saviour censures and condemns in them, and on great and just causes. For,

First, *'Twas but external and in appearance.* They were like whited or painted Sepulchres, which appear beautiful outward; but were like them within too, for they were rotten and filthy, full of hypocrisie and iniquity,
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Matth. 23. 27, 28. And therefore our Saviour saith unto them, *Luke 15. Ye are they which justify your selves before men, but God knows your hearts; and that your appearing righteousness, which is but in shew, though it be highly esteemed among men, is an abomination in the sight of God.*

Secondly, *'Twas but their own Righteousness*, which is of the Law, not that which is through the Faith of Christ, the righteousness which is of God by Faith. Thus the same Apostle tells us, *Phil. 3. Touching the Law, saith he, I was a Pharisee, vers. 5. and as to the righteousness which is in the Law, blameless, vers. 6. and yet counted this but loss and dung, v. 8. that he might win Christ, and be found in him, not having his own Legal righteousness, (which was all he had as a Pharisee, and was all that the Pharisees had) but that he might have the righteousness which is through Faith; for without that, which infinitely exceeds the other of the Scribes and Pharisees, he believ'd*
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what our Saviour said, *That he could not enter into heaven, or be saved.* Yet,

Thirdly, *The Righteousness of the Scribes and Pharisees was but according to the outside and Letter of the Law,* as Matth. 5. our Saviour gives us to understand. If they did not actually murder, or commit adultery, causeless anger and lusting after a woman in their heart, were to them no transgressions of the Law. They had the Law in their hands and mouth, but not in their heart: *but they are the people that know righteousness, the people in whose heart my Law is,* saith the Lord, Isa. 51. 7. And therefore our Saviour reflects this upon them with a woe, in Matth. 23. 25. *Ye make clean the outside of the Cup and the Platter, but within they are full of extortion and excess.* *Mens Legis est Lex*, the meaning of the Law is the Law; but this they had no mind to.

Fourthly, *Their righteousness as to the Law, was but an observance of some of*
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the Commandments of God, for many of them they did transgress, as our Saviour taxeth them, *Matth.* 15. 3. but then 'tis that we shall not be ashamed, when we have respect to all the Commandments of God, *Psal.* 119. 6. and are like that renowned pair, *Zachary* and *Elizabeth*, *Luke* 1. 6. who were both righteous in the sight of God, walking in all the Commandments and Ordinances of God without blame. Yea,

Fifthly, The Righteousness of the Scribes and Pharisees as to the Law, *was placed in Rituals and Positives*, the lesser things of the Law, and that with neglect of the real and most weighty things; as 'tis clear from what our Saviour reprehends and almost curses them for, *Matth.* 23. 23. *Woe to you Scribes and Pharisees, Hypocrites, for ye pay tythe of Mint, Annis and Cummin, but have omitted the weightier matters of the Law, Judgement, Mercy, Faith, and (Luke 11. 42.) the Love of God: these ought*
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ye to have done, and not to leave the other undone. They were most unconscionably unjust and oppressive, while they pretended conscience : and thought that these little ceremonial observances would make amends for all their greater wickedness and villanies.

Sixthly and lastly , as to this head, *Their conformity was not so much to the Law, as to their and their Elders Glosses upon and Interpretation of the Law.* I confess at such easie and cheap rates men may pass for blameless (as blasphemous and injurious *Saul* did) and be pretenders to , yea professors of perfection : They owned the Scriptures , but prefer'd the Traditions of the Elders (*as the Papists do unwritten ones*) before them : And as the *Romanists* advance the Dictates of *Pope* and *Councils* before the written Word of God ; so these used to say , that the words of the wise, had more in them than the words of the Law. For this our Saviour takes them up roundly, and

and rebukes them cuttingly as they deserved; *Matth. 15.* and lets them know, that thereby they did worse than transgress, for they made void the Commands of God, and render'd them of little use and none effect: *To Hypocrites*, well did *Esaias* prophesie of you and your ill doing, saying, *This people draweth nigh me with their mouth, and honoureth me with their lips, but their heart is far from me; and in vain do they worship me, teaching for Doctrines the commandments of men.* Thus we see that the whole frame of these mens Religion, was more of their own devising and fashioning, than in conforming to the Institutions and Commandments of God, and was indeed but an *Apish-mockery* of the true and sound Religion. Except therefore your righteousness exceed, &c.

But to proceed: 3. They were very Orthodox and sound in many of their Tenets beyond the Sadduces, &c. They held the Immortality of the

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Soul, and Resurrection of the Body, but lived so sensually as if neither were true; and as if they prefer'd the uppermost rooms at a feast, before the Kingdom and Glory of Heaven. They held, That there was One and but One God, and were right as to pure *Deisme*, but God in Christ they could not bear; 'twas beyond their patience to hear of Christ to be the Son of God; and though 'twere for life, yet they would not come to him. Now 'tis not eternal life to know the only true God, unless we know the Jesus Christ whom he hath sent, *John 17.3.* And the excellency of knowing Christ, is to know him so as to be found in him, to have communion with him, and be made conformable to him. If we will believe St. Paul, *Phil. 3.* He that thus hath the Son, hath life; and he that hath not the Son, hath not life, *1 John 5. 12.* He that believeth on the Son, hath everlasting life, and he that believeth not the Son, shall not see life; but the wrath of God abideth on him, John

John 3. 36. He was a child of wrath by Nature, and if he believe not in the Son of God, he is still a child of wrath, and liable to condemnation.

But to make haste with the rest of their Characters, *They were much and long in prayer*; but though they called often on his Name, they departed not from iniquity; but went from their prayers to their sins, yea, made their prayers but for their sins sake, and for a pretence, that they might the more glibly swallow down and devour (*the hard to be digested*) Widows-houses, *Matth. 23*. Their prayers were but a shew, they sinned in the Name of the Lord, and at the cost and charges of Divinity, wretches that they were.

They did not only pray, but fast too; they had learnt the Art of making sad and sower faces, and of hanging down the head like a bulrush: yea, they pretended to be so expert at and abundant in it, as if this more than any

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thing else were their Master-piece, and super-errogating (I might say *super-arrogant*) excellency: they do not only plead it with God, as an argument, *Luke* 18. 12. but as a merit, *Isa.* 58. 3. as if they deserved a Feast in Heaven, for their fasting on Earth.

To their Fasting and Prayer, *they added Almes also*: and that it might not be an unknown charity, (*though God and the poor be the best witnesses and enough*) they sounded a trumpet, and were not content that their left hand knew what their right hand did, unless it were also seen of men, which they minded much more than doing good, *Matth.* 6. 1, 2. for they were extreamly covetous (*which no pious man is charged with or found guilty of in all the Scripture*) yet as covetous as they were, they were more ambitious, and parted with money, that they might have a reward of praise and glory from men.

Zealous they were too (beyond all reason and religion) *for the Sabbath*; but concern'd themselves more for an Oxe or an Ass, than for the health of mens bodies, or the saving-health of mens souls, which is an undeniable evidence of their hypocrisie, *Luke 13. 15, 16, &c.* yet to do them right, and to give these Devils their due, *they took great pains to make Profelites*, for they compass Sea and Land (*Satan's-walk*, as the late learned *Bishop Hall* calls it, on this very place and occasion) not to convert men to God, but to make a party of them to themselves, and a prey to the Devil; and did nothing but undo themselves, and to make their Profelites two-fold more the children of Hell than themselves, *Matth. 23. 15.*

Thus I have endeavoured to clear up the *Beauty of Holiness*, and do avow it against all gain-sayers to be incomparable. You cannot but from all this learn to believe, that all pleasures *without holiness* are but griefs; and

the pleasures of sin will be found so, either in repenting of, or being damned for them : That all profit *without holiness* is but loss ; for *what will it profit a man to gain the World, and (He that pays but a sin for it buys it too dear, for he wrongs and is in danger) to lose his soul ?* Honour *without holiness* will end, and that in disgrace. Civility, Gentility, Morality, Pharisaical Righteousness, the greatest and all the beauty that is in the World, will never admit any person to a sight of God *without holiness* ; and they that miss that sight, miss Happiness.

There are some captious and trifling objections, which this blind and therefore peevish and quarrelsome World make against *holiness* ; but I shall not trouble you with them, they being clear and invincible arguments, that though they may have seen her (*in transitu*) in her humane dresse here below among men (which is disadvantageous to her, being nothing so glo-

glorious as that she is cloth'd with and wears above with God and Angels) yet that they never view'd her with intellectual or believing eyes, nor ever had the happiness of her ennobling heavenly and happyfying conversation, for then they would undoubtedly be transported and rapt with her admirable and transcending Beauty, which would not only oblige and warrant, but inspire and enable them to cry out with the *Queen of Sheba* concerning the wisdom and glory of *Solomon*, *1 Kings 10. 6, &c.* *It was a true report, that I heard of thine Acts and of thy Wisdom, howbeit I believ'd not the words, until I came and mine eyes had seen; and behold, the half was not told me; thy Wisdom and Prosperity exceedeth the fame which I heard: Happy are thy men! happy be thy servants! Blessed be the Lord thy God, who hath set thee on the Throne, &c.*

I see it is now high time to take in-
to our thoughts the third thing which

I promised to treat of and entertain you a little with, which is, that this lovely thing, *The beauty of holiness*, becometh the House of God, and that for ever. Here I have two things to do:

1. To inform you what is meant by the House of God.

2. That Holiness becomes the House of God.

1. *For the House of God.* This Psalm having no title in the *Hebrew* (though the *Septuagint* and thence the vulgar *Latine* give it one) we can speak nothing but conjecturally, as to the occasion, date or Author of it; and 'tis better to say nothing, than what is doubtful. Some would raise this *House of God* as high as Heaven, which is indeed called the House of God, *John* 14. 2. and the beauty of this House is *holiness*, *Isa.* 57. 15. *I dwell in the High and Holy Place*; and yet this high and holy God is graciously pleas'd to prefer the little low cottage, *this country house*, of an humble

ble and broken heart, before that Throne of his; indeed in this Text, 'tis but *with him also*, but *Isa. 56. 1.* 'tis prefer'd before it.

Others as to the Letter refer it to the *Tabernacle*, the little Ambulatory and moving Temple in the Wilderness, and after; or to the *Temple*, the great and fixed Tabernacle at *Jerusalem*, which was famed for beauty, yea the *beauty of holiness*, by which Name 'tis often called: But as I remember, the Jews of Old and Latter Time do grant that this is one of the Psalms, which relates and belongs to the *Messiah-Time*, which our Divines do generally call the Gospel-Time or Dispensation. And by this House of God, is by most, if not all interpreters, meant and understood the People, or Servants, or Household of God. *Munster* and *Clarins* (who often transcribes *Munster* word for word) express it thus, *Per Domum ornatum & perpetuo perstituram, intellige fidelium Ecclesiam*; By this adorned House which is
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to endure for ever, they understand the Church of the Faithful. *Doctor M. Causabon* in these words; holiness actively, that is all manner of reverence in outward performances and duties; but especially *an holy life* and conversation becometh them, that profess themselves to be servants to so great and glorious a Majesty. And the Apostles, both *St. Paul* and *St. Peter* speak of the House and Temple of God in these expressions, *1 Cor. 3. 16, 17. Know ye not that ye are the Temple of God? The Temple of God is holy, which Temple ye are, 1 Pet. 2. 5. Ye also as lively stones are built up a spiritual house; so that the House is the Household or Family of God.*

2. *Holiness*, all and all manner of holiness becomes all and every one of *the houses of God*: 'Tis their desire and delight, their beauty and comeliness, as the word imports, and is so render'd by both *Jewish and Christian* Interpreters. *Holiness* of Doctrine and Worship, of heart and life, becomes

comes the houses of God; not only becomes them as their duty to be holy; but being holy is their comeliness; *'Tis their greatest ornament and excellency in the eyes of God, Angels, and all good men.* As to fear God and keep his Commandments is the whole or all (as duty, so happiness) of man, being opposed to all the rest; which the wisest of Men and Kings properly and significantly calls *Vanity and vexation of spirit*: so *holiness* is the all of their beauty and excellency in distinction from the other exterior ornaments.

I told you before, that other beauty had many a great and big word attributed to it; but we may allow them much more to be the Titles of Honour belonging to this *Beauty of Holiness*: This then is the *Glory*, the *Joy*, the *Praise*, the *Excellency*, the *Diadem*, the *Crown*, the *Ornament*, the *Renown*, the *Perfection* of Beauty. Doth not the Holy Spirit, who indited the Scripture tell us so? and what need we any

any further witness? If 'twere said but once by the Infallible Truth, yet it were as true, as if said an hundred times over; and he that believes not one, would not in likelihood believe ten or ten times ten quoted Scriptures, though backt with the concurring Suffrages and Authorities of the Fathers and Expositors, which the Holy Scripture needs not, and therefore I shall not urge them: Only to indear the argument, and by that the thing, *viz. Holiness*, 'tis worthy of a remark, that the Pen-man of this Text utters it by way of admiration (*O Lord!*) which indeed speaks the unspeakableness of it: Oh *how* amiable! *How* lovely! *How* beautiful! *How* becoming is Holiness! and *how* doth it become thine House, *O Lord!* There's want in the words that are, and need of more words than there are, to express it according to its worth and perfection. And so in the New Testament, we may observe St. *Peter* speaking of it, with an admiration beyond
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what he could utter, 2 Pet. 3. 11. *What manner of persons ought ye to be, in all holy conversations and godlinesses!* for so the reading is in the Original Greek: not only single holiness and godliness, but plurality, holy conversations and godlinesses; and that with an universality, *all holy, &c.* yea with admiration too *ποτατος, quanti-qualis, What manner, &c.*

Having thus dispatcht these three things:

First, The discovery of what Holiness is, in its proper Notion and Nature. Secondly, That it is an absolute and incomparable beauty. Thirdly, That it becomes and is the chiefest ornament of every House of God, both above and here below. I may come to the Application in the language of St. Paul, Rom. 8. 31. *What shall we then say to these things?*

1. I say by way of Inference and Information, That, *Sin doth not become, but is the disgrace and reproach of the House*

House of God. Our blessed Lord and Saviour had not patience (the Zeal of his Fathers House did so possess and eat him up) to behold the Temple, the *House of Prayer and Holiness*, to be turn'd into a Den of Thieves; he could not bear it, nor endure the sight, *Matth.* 21. 12, 13. When he found in the Temple those that sold Oxen and Sheep, and Doves, and the Changers of Money sitting, he made a Scourge of small cords and drove them all out of the Temple, and said, Take these things hence, and make not my Fathers House, an *House of Merchandise*. Certainly such things, as lofty and scorning *Pride*, griping and sordid *Covetousness*, loathsome *Lukewarmness*, un-manning *Drunkennes*, bestial *Uncleanness*, &c. are the spots, which diminish and disparage the beauty of the House of God, as Saint Peter tells us, *2 Pet.* 2. 13.

It cannot be imagined that they who are enemies to holiness, can be friends

friends to , or lovers of God. They that live in sin, whose practise and delight is to do wickedly, are so far from being the House of God, that they are but a Cage of unclean birds; and like to that house, which the Devil calls his own, though 'twere swept and garnisht, *Matth. 12. 41.* To hate holiness, and to be in love with sin, is by interpretation and true construction, *to be in love with Hell, and to hate Heaven*, or to be in love with misery, and to hate happiness.

This is that which opens the mouths of *Jews, Turks, and Indians*, against the Christian Religion; and, as by the Jews of Old, the Name of God and Christ is evil spoken of by reason of these, *Rom. 2. 23, 24.* who by their evil deeds give great occasion to the enemies of *our best friend* the Lord Jesus Christ to blaspheme his Name. The Christian Religion is *Magnetical* and attractive, 'tis of so pleasing an aspect, and happyfying a Nature and Influence, that did but

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the Professors of it make their Profession good, I should not doubt almost, but that the lovely and loving holy Jesus would quickly be the desire of and be embraced by all Nations: whereas now, when they come among Christians, or Christians go among them, and they see the Vileness, the Injustice, the Wantonness, and the almost all manner of wickedness that attends and adheres to many of their conversations, they are apt, *though illogically enough*, to say, this is, or is this their Religion? as they did of *Jerusalem* of old, when her beauty was departed from her, *Lam.* 1. 6. and 2. 15. *Is this the City, that men call the perfection of beauty, the joy of the whole Earth?* Thus they twit and taunt, clap their hands, hiss, and wag their head, and abhor the excellency of *Jacob* and beauty of *Israel*.

And truly if the Professors of this excellent, lovely, best, and only saving Religion, would but do themselves the right

right to consider of it, it were impossible but they would blush and be ashamed, that ever they should so much wrong Religion, by giving such occasion to reflect such undeserved reproaches on her: Alas, how will they answer it to *Gods-Deputy*, their Conscience? and if not to that, how to God? for if our hearts condemn us, God is greater than our hearts, and knoweth more by us, than we do by our selves, and therefore may much more condemn us. With what faces can such persons appear before the Throne of God; either here when they pray, or hereafter when they must be judged? I will say to them, as *Alexander* is said to say to a souldier of his, and of his Name, *Either lay aside thy Name, or fight better: Either be not Christians in Name, or be Christians indeed*; for if they have a Name to live, and yet be dead in sins and trespasses by living in them, they may die in their sins, and be damned for all their Name. He that

made them will not save them, if they be not new-made and become new-men ; for *tis not being a creature, but a new creature, that entitles to and assures of Salvation.* Again,

2. Let me say to every House of God by way of dehortation, in St. Pauls words, which are of God, 2 Cor. 6. 14, &c. *Be ye not unequally yoked with unbelievers ; for what fellowship hath righteousness with unrighteousness ? and what communion hath light with darkness ? and what concord hath Christ with Belial ? or what part hath he that believeth with an Infidel ? and what agreement hath the Temple of God with Idols ? For ye are the Temple of the living God ; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean things, and I will receive you, and will be a Father to you, and ye shall be my Sons and Daughters, saith the Lord Almighty.*

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Having therefore these Promises, Dearly Beloved; Let us cleanse our selves from all filthiness of flesh and spirit, perfecting holiness in the fear of God. Who hath given us these exceeding great and precious promises, that by these you might be partakers of a divine Nature, having escaped the corruption that is in the world through lust, 2 Pet. 1. 4. And you may hear another Voice from Heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues, Revel. 18. 4. Therefore once more in St. Pauls expressions, 1 Cor. 10. 14, 15, &c. My dearly beloved, flee from Idolatry: I speak as to wise men, judge ye what I say: for why should we provoke the Lord to jealousy? are we stronger than he? v. 22. Of old, God would not permit his people linsie-woolsie garments, nor to plow with an Oxe and an Ass, nor to halt between God and Baal. Methinks Protestants, if they remember the Name, should not incline to communion with

Papists in their Idolatry, which was the ground of our separation from them.

3. I would say this by way of caution, Let no man counterfeit and dissemble a being holy: *Simulata sanctitas est duplex iniquitas*, to be an hypocrite, is to be but a rotten post, though double gilt; 'Tis to be not only a sinner, but one died in grain. Hypocrisie is a word taken from the Stage, as is well known, and *'tis rather a playing, than an acting of Religion*; 'Tis personating without being a religious person: 'Tis an Art not an Act. And in Religion 'tis true what they say of faces, that painting doth not so much advance beauty to the eye, as debase it to the judgement; and that handsomness, which is only artificial, is real deformity. 'Tis not what is service in the eyes of men, or what is celebrated by them for beautiful, but what is so in the sight of God; as the Apostle, Col. I. 22.

4. This

4. This by way of Exhortation to the House of God, *be then really, zealously, and eternally holy*; not for a day, as if ye put on no more but an holy-dayes face and fine cloths, but at all times and in all things. Whatsoever ye do from the highest duty of Grace to the lowest of Nature, whether you eat or drink, buy or sell, as well as whether you hear or pray, *do all to the glory of God*. Jesus Christ hath given himself for us, that he might redeem us from *all* iniquity, and purifie to himself a peculiar people, zealous of and in readiness to every good word and work, to walk worthy of him to all well-pleasing, and to serve him in righteousness and holiness all the dayes of our life; *to length of dayes*, or for ever, as 'tis in the Text; and that though the floods lift up their voice and waves, as 'tis a little before the Text, and to which it hath relation. We should be ambitious to be as holy, as *Abfalom* was fair, and to have as glorious a Name as the

Old Temple had , which was the beauty of the whole Earth , and of which it is said , *That in it every one spake of his glory*, or as 'tis in the Margine ; *every whit of it uttereth glory* , viz. to God, whole due it is.

I do the rather urge this , because *the life of Religion lies in living in it*, and I scarce know any thing more wanting than an holy life ; professing, hearing, and praying there is great store, but where is *holiness*? alas, can we find it in our hearts to live by God , and not live to God! Do we love to hear of Christians Dignities, and shall we not love to hear of Christian Duties? of Priviledges, and not of Performances? of Consolation and not of Conversation Doctrine? Can we lend our ear to hear what God hath done for us? and shall we not give that the hearing which is to be done by us? Surely *our design in being Christians should be like Gods , not only to save our selves, but to glorifie him.*

If you will please to lend me a little more of your patience, I will endeavour to set this Exhortation home by some obliging arguments :

1. The Lord of this House, the *Pater-familias*, the Father of this Family *is holy* ; and as I have already made appear, 'tis his Name, his Work, his Will, his Image, his Nature , and Glory ; therefore be ye also holy.

2. *Your Profession is holy* , and we should not only make a good profession, but make it good. The House of God is as I may call it, an *Holy Academy* , where all are to be holy professors, as well as professors of holiness. Profession is an engaging thing , as St. Paul tells us, *1 Tim. 6. 12. Fight the good fight of Faith, &c. seeing thou hast made a good Profession before many Witnesses.*

3. *Your Calling is holy* , *2 Tim. 1. 9. He hath called us with an holy calling;* and *1 Thess. 4. 7. He hath called us, not to uncleanness , but to holiness.* We are indeed saved by Grace , but we
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are to know and find, that the Grace of God which bringing Salvation, hath appeared to all men, teacheth us to deny ungodliness and worldly lusts; and withal to live soberly, righteously, and godlily in this present World; and so to look (*or else we look in vain*) for the blessed hope and glorious appearing of our Lord Jesus Christ: for if we learn not Graces teaching, we shall never enjoy Graces salvation. So that it clearly appears, that holiness is the Christians *πρῶτον*, his Work and Employment: He is out of his Calling and Element, when he is not conversant in holiness.

4. *God hath provided an House for you hereafter*, as well as made you his House at present. Our Saviour a little before his Ascension comforted his Disciples against all their troubles, with this, *That in his Fathers House were many Mansions, and he was going to prepare a place for them*, John 14. 1, 2. Yea, God hath prepared for them a City, Heb. 11. 16. and St. Paul assures

us upon his knowledge , 2 Cor. 5. 1. *That if the earthly house of this Tabernacle were dissolved, we have a building of God, an House not made with hands, eternal in the Heavens: so that we shall be no losers but gainers by dying: and seeing our future house is holy, we who profess to be Gods House here, should be holy now.*

5. *You study what becomes your outward man*, and its concerns, that not only your persons but your houses, and cloths, &c. may all be neat and handsome; and some had almost as lieve be out of their lives, as out of the fashion. And shall Gods House, shall your heart and life be neglected, and left to disorder and shameful indecency? Are ye for all beauty but that of holiness? Shall every thing be adorned, but the Gospel and Doctrine of God our Saviour? *which is adorned by nothing but holiness*, which is not this or that particular grace, but a complication of all graces, every
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one link contributing to make it more glorious than a Chain of Gold about your Neck for ornament ; as the *Proverbs* some-where speak by allusion. I may reason it and expostulate with you as the Prophet did to them who said, *the time was not come that the Lords House should be built*, Hag. 1. 4. *Is it time for you to dwell in your cieled houses , and this house lie waste ?* Oh repair the House of God.

6. *To pretend to holiness and not to practise it , is to be but irreligiously religious* , to have the Name of a Saint and to be a sinner. To say of such or such, that they are Saints, and not holy ; is as great a contradiction and absurdity, as to say, a man is and is not at the same time. In Words to confess God , and in Works to deny him, is to disown their acknowledgement, to deny their Confession , and to confess their denial of God : *such an inconsistency is an unholy Saint*. And on this account it was that St. Paul was so justly severe to sinful professors of holiness,

line ſs, that he wrote to the Church of *Corinth*, not to company with Fornicators, yet not altogether with the Fornicators of this World, or with the Covetous, or Extortioners, or Idolaters, for then must they go out of the World : but not to keep company, if any man that's called a Brother, be a Fornicator, or Covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner, with such an one, no not to eat, *1 Cor. 5. 9, 10, 11.* Let not such things be once named among you, as becometh Saints, *Eph. 5. 3.* Let not any of these be your Name, for if you be named or called Drunkards, or Unclean, though Christians, &c. *When the Drunkard and the Unclean goes to hell, what will become of the Christian ?* The sin will be of more force to damn, than the Name will be to save ; For, Know ye not, *that the unrighteous shall not inherit the Kingdom of God ? be not deceived, neither Fornicators, nor Idolaters, &c.* (so living and so dying without repentance)

ance) shall inherit the Kingdome of God, 1 Cor. 6. 9, 10. And the same Apostle with the like zeal and fervency asserts it, and vehemently urgeth it again, Eph. 5. 5, 6. *For this ye know, that no Whoremonger, nor unclean person, nor covetous man who is an Idolater, hath any inheritance in the Kingdome of Christ and of God. Let no man deceive you with vain words (as if you might be saved notwithstanding your being such) for because of these things cometh the wrath of God on the children of disobedience, though they may by men be called the children of God: Be not ye therefore partakers with them.*

7. I pray consider this also, That though you may own your selves, yet if you be not holy, *God will not own you for his house*: He delights indeed in the habitable parts of the Earth, but which are they? not *the Temples made with hands*, as St. Paul, Acts 17. 24. but the humble, the broken, the pure in heart, as was hinted before:
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and 'tis expressly said in that Psalme which speaks of Christ Jesus, viz. 16. *That his goodness extendeth to the Saints, which are upon the Earth, and to the excellent, in whom is all his delight. These you see are the habitable parts of the Earth, the houses in which he delights to dwell. But if the house of God be defiled, he will forsake it as the Temple of old, 1 Cor 3.13. If any man defile or destroy the Temple of God, him shall God destroy, for the Temple of God is holy; let no man deceive himself, &c. Communion with God is our Heaven upon Earth, the only thing that makes it worth our while to live. But what communion hath God with Belial? If any man say that he hath fellowship with him, and walks in darkness, he lieth; but if we walk in the light as he is in the light, then have we fellowship one with another, 1 John 1.6. As the Devil is dispossessed when persons are converted to the faith, the strong man is cast out, and such persons are delivered from the power of*

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Satan unto God ; so when professing persons do wickedly, especially if they apostatize from Faith and Holiness, God is turn'd out of the house which was called his , and will not be an inmate , nor lodge , or sojourn in an house that is so polluted with leprosie, and admits the Devil to re-possession.

3. *Holiness is an endued Beauty.* The lovers and admirers of this corporal and superficial takingness, do oftner woe than wed un-endued Beauty; for their eye and tongue delight, they will complement it , and extract the essences of wit to give it Elogies even to adoration : but as *Solomon* saith of Wisdom, so they of Beauty , *'tis good with an inheritance.* The poor wise man was so happy , as by his wisdom to deliver the City , but so unhappy as not be regarded, by reason of his poverty , *Eccl. 9. 15.* But the Beauty of Holiness cannot want regard , nor go un-espoused on this account, for the best, the greatest and
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incorruptible inheritance is hers. Heaven its self is called the inheritance of the Saints or holy-ones, *Col. 1. 12.* and this inheritance is shared among them that are sanctified, and none else, *Acts 26. 18.* And this inheritance is both Light and Life, Kingdome and Crown of Glory, which fadeth not away; and therefore methinks the great and generous Gallants of this World, as they love to be called, should be in love with and all inamour'd of Holiness, seeing Beauty and Glory, Honour and Riches meet and center in her, as much and well as they are annexed to her.

9. To gather and close up many things together, *Holiness is the end of all* that God, the Father, Son, and Spirit have done and will do for us from first to last; as also of all the means enjoyn'd to, Priviledges confer'd on, Graces wrought in, Duties to be done by us, Afflictions and Trials *wherewith we* are exercis'd: 'Tis *the end* the Father hath in *Electing*,

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Eph.

Eph. 1. 4. *He hath chosen us in him, viz. Christ, before the foundation of the World, that we should be holy and without blame before him in love. As of the Fathers Election, so is it the end of the Sons Redemption of us, Eph. 5. 25, 26. He loved the Church, and gave himself for it, that he might sanctifie and cleanse it: and so again Titus 2. 14. He gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works. The Office and Work of the Spirit is to sanctifie; and he is called holy, not only as being so in himself, but for making us so by his efficient power, 2 Theff. 2. 13. God hath chosen you to salvation, not only through belief of the truth, but sanctification of the Spirit, 1 Pet. 1. 2. Elect according to foreknowledge, through sanctification of the Spirit, 1 Cor. 6. 1. Such were some of you, but ye are sanctified, &c. by the Spirit of our God. 'Tis the end of all Ordinances and means, and we should*
not

not take up with the means without the end. What is preaching for, but to bring men into, and to build them up in holiness? *Eph. 4. 11, 12, 13.* 'Tis the end of all Dignities and Priviledges, of which the Promises are principal; and why are they given us, but (as was said above) that we might perfect holiness, and partake of a Divine Nature? Why is the great Title of the Sons and Children of God bestow'd upon us? but that we should be followers of, and like to God our Father, as dear Children. 'Tis the end of all graces wrought in and exercis'd by us; of faith, *Acts 15. 9.* Purifying their hearts by faith; and *Acts 26. 18.* them that are sanctified by faith. So of hope, *1 John 3. 3.* And every man that hath this hope in him, purifies himself, as he is pure. So of knowledge, *1 John 2. 4.* He that saith; I know him, and keepeth not his Commandments, is a liar, and the truth is not in him: He hath not learned the truth as 'tis in Jesus, and therefore

his knowledge is but a form of knowledge, *Rom. 2. 20.* and knowledge falsely so called, *1 Tim. 6. 20.* 'Tis the end and effect of love also, *1 John 5. 3.* *For this is the love of God, that we keep his Commandments, and they are not grievous. Commands from God who loves us, and to us who love him, cannot be grievous; if they are so, 'tis for want of love in us: for our Saviour tells us, if we love him we will, and they are the lovers and friends of him, who do keep his Commandments. 'Tis the end of that great duty of Prayer; why or what do we pray for? but that we may be holy, and do his will on Earth, as 'tis done in heaven. Surely what the Apostle prays for in relation to the Thessalonians, 1 Ep. 5. 23. should be every ones prayer for themselves, that they may be sanctified throughout and wholly; and to walk worthy of God to all well-pleasing, Col. 1. 10. 'Tis the end of all Afflictions, Chastenings, and Trials, that we might come out of them like*
Gold

Gold purified, 1 *Pet.* 1. 7. that the fruit may be the taking away of sin, *Isa.* 27. 9. and for our profit, which is in this, that we might be partakers of his holiness, *Heb.* 12. 10. Yea, 'tis *the end of all mercies* and deliverances, *Luke* 1. 74, 75. that being deliver'd out of the hands of our enemies, we might serve him in righteousness and true holiness, without fear, all the dayes of our life. Yet again, and so I conclude, 'Tis *the preparation for, and our glory* in Heaven its self: 'Tis our preparation for the sight of God; *for without Holiness, no Man*, how Wise and Learned, Rich and Honourable, Fair and Beautiful soever he be, *shall see the Lord*, *Heb.* 12. and when we do see him, more Holiness will be the effect of that sight, 1 *John* 3. 2. when he doth appear we shall be like him, *for we shall see him as he is*; and this is called Glory, *Col.* 3. 4. When Christ our Life shall appear, we shall appear with him in Glory; and 'tis for the very thing,

thing, viz. being holy, that the Church is called *Glorious*, Ephes. 5. 27.

Well then, These things being so, I intreat you to consider of what hath been said, and beseech God to give you Understanding in all things; that you may *so* Know, as to Believe; *so* Believe, as to Love; *so* Love, as to Practise; *so* Practise, as to Perfect Holiness, and be Eternally saved: and then I know, that you will rejoyce and sing the New Song, even Praise to God, and joyn with them that say, *Holy, Holy, Holy*; and conclude with my Text, that *Holiness becomes thine House, O Lord, for ever.*

Let all the People say, *Amen*;
And, as the *Arabick* adds,
Allelujah.

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